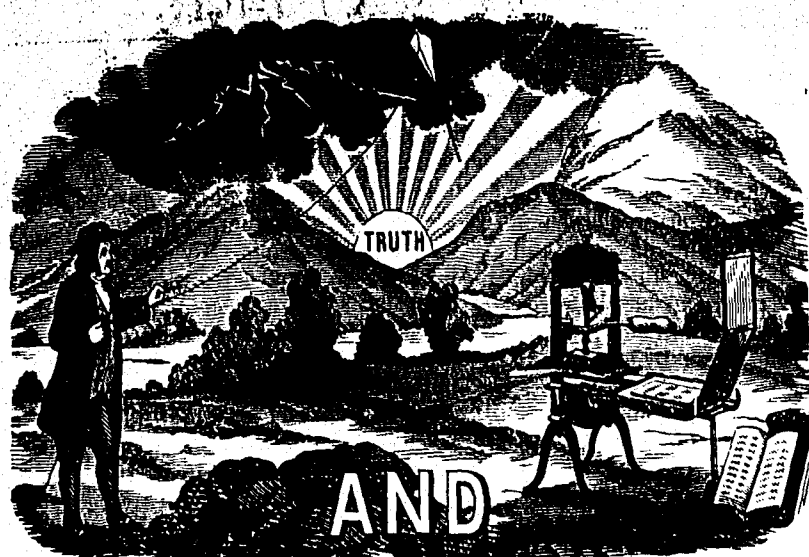


# Mind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. {MIND AND MATTER Publishing House,  
No. 718 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, JULY 7, M. S. 36.

{ \$2.00 PER ANNUM, Payable in Advance; } NO. 33.  
Single Copies Five Cents.

## THE SWEET HOME OF OUR YOUTH.

BY T. P. NORTON.

And the dark scenes of life's battle and care,  
When we long for relief from its turmoil and pain,  
When our burdens are grievous and heavy to bear,  
And life seems a failure, with nothing to gain;  
Tis then in despair that we cling to the past,  
And scan its bright page through the tears of regret,  
When infancy painted her gay photograph,  
Of hope, and of joys, which we ne'er can forget.  
O, there is a spot, which still brighter appears,  
For it ever was sacred to love and to truth;  
The spot upon earth which was nearest to heaven,  
'Twas there in that sweetest sweet home of our youth.  
Where, sweetest of all, when our footsteps had strayed,  
In meadow, or lane, 'mong the wild columbines,  
We heard her sweet voice—at the lattice she smiled,  
'Twas the face of a mother, set in roses and vines.  
'Twas long, long ago, but her image remains,  
And her words I still hear in a trance of delight,  
As she whispered of heaven in the days which are past,  
And feel her caress in sweet dreams of the night;  
Where still she is watching, and kneeling beside,  
As our hands are uplift to repeat the sweet prayer;  
Then a kiss while it burns, brings a transport of bliss,  
And we wake disappointed to find her not there.  
Nay! chide me not, stranger, if tears will yet flow,  
And no one to dry them; I know of a truth,  
On that shore she is waiting—where all may regain  
The loves of those sweetest sweet homes of our youth.

## SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

June 29th, M. S. 36.

GOOD EVENING:—Victory of principles that have always been understood by the human family, who, with all their imperfections, have struggled on disregarding them, but who, had they applied those principles would have obtained a happiness equal to what the religious world call the millennium; but, which, by the scientific mind is understood as the perfecting of human development. In ages past when men's minds were undeveloped, they could look forward and see the possibility of perfection, and in striving to attain that condition they made themselves positive to surrounding influences and almost crushed out what they were struggling to obtain. Throughout all time there has appeared to be two forces operating, and I will call them conservative and radical. Which has been the most useful in securing the progress of mankind will be a difficult question to answer, because the operations of the one made the conditions for the other to act, and out of the labor of each you see a wonderful advance made in art and science. But there never has been a principle really established by the application of which mankind live and enjoy that perfect happiness that they expected to obtain by observing a few formalities, when the spirit gave up the mortal form and took on another condition of life. But the day is coming when mankind will begin to realize the possibility of enjoying perfect bliss before mortality lies mouldering in the tomb. This is an advance that is worthy of the admiration of man because, it gives him the privilege to develop himself in the direction of justice to himself and others. The knowledge that obviates the necessity of a man becoming a martyr to enjoy the pleasures of existence, is a step that leads higher and to grander results than man can at the present realize. I feel like continuing, but it would be trespassing upon the time of others, and therefore, I must yield the power I hold over the organism of the medium. My name was Sarah Hicks, of Newtown, Pa. Ques. Were you related to Edward Hicks? Ans. I was his sister. Ques. Had you any knowledge of Spiritualism? Ans. Not as you understand it to-day. If I am not recognized as the sister of Edward Hicks you need not be surprised. I am nevertheless his sister. It has been very long since I used a physical organism, and I don't know how intelligibly I have expressed myself.

CHARLES HAWK.  
(Fair Oaks, Va.)

How strange everything seems to me. I feel as if I was cast out into a new plane of existence, able to talk and exert the power of thought in a way that is so astonishing that I sit here amazed at that power they call the Creator, which has given to each atom of the universe a separate identity, and apparently blending all these individual atoms into one stupendous whole. Here are two intelligences operating through one form, yet at the same time possessing separate individualities; this is something that is worthy of the most serious attention of scientific men, for it is, apparently, the key that will, in time, unlock all the mysteries of nature. Some regard themselves as dead, but there is no such thing as annihilation. Life is eternal, subject to many changes, yet never ceasing to unfold that innate perfection which dwells in all life. I am watching with interest the new development, and feel that the outlook gives me power to say that men need not be astonished at any result from the labor being performed. And I wish to give a word of cheer to every earnest worker, for true labor always brings its own just recompense. It will be but a short time until the dawn. We are having a new experience in the way of control, and when we

come in rapport with the medium we feel like remaining; and I do not know but that we would talk hour by hour if there was not some one to notify us of our prolonged stay. I will bid you good night. My name was Charles Hawk, of Fair Oaks, Va.

HARRIET SHOEMAKER.  
(Hinesburg, Centre Co., Pa.)

How Do You Do?—[We are well, how do you do?] Oh! I guess I am pretty well; but I would like to know what I have done to change me so? Why I used to be a Christian. Ques. What seems to be the change in you? Ans. Well, it is this way. I have a different kind of brains from what I used to have. I don't seem to have any feeling of respect now for what I once respected. I used to believe in what they called a change of heart, but I believe this is a change of person. I could no more sing "Glory-Hallelujah" and pray to God with such brains as these then I could fly. You may think this is queer talk, but I am bound to tell the truth. And this goes to show me something that I didn't used to understand. It was this: Why some people went to church and never seemed to be affected by the preaching, but to go on just the same as ever. This is one thing that I guess people will have to learn, to let every body do as they can, instead of trying to make all do alike. I'm kind of happy while I'm here. I have no fear of the vengeance of God, nor hell and damnation; and I do not know but that that is an agreeable feeling to me. I am going to try and keep myself that way when I get out of here. I am much obliged to you and the General (Dr. Franklin) for letting me come. Harriet Shoemaker, Centre Co. Pa. Ques. To what church did you belong? Ans. Why, I belonged to the Methodist Church but that don't make any difference the churches are all alike, all wrong.

JOE LEITH.  
(Scranton, Pa.)

GOOD EVENING:—I feel like taking off my gloves and hat and making a little stay with you. (Do so. We are very glad to have you call.) If I get a little mixed you must excuse me, for I have had enough to mix anybody up. Because while I lived in my own habitation, everybody who came along told me what I must do to be saved, and I could never see as they did, and I thought to hell I must go, sure. On entering the spirit life, I was at first d—dly disappointed that hell, fire and brimstone was not my portion. I did not know what to do. I found there a set of cranks who kept on telling me what to do to be saved, so I thought I would go out on an exploring expedition of my own and see what was to be done, and you see I'm hauled up here holding on to a little woman a talking about my experience; and as it always suited me right well to talk about myself, I think my striking out has done me some good. I want to say that I think I have told the truth; but if I haven't it would be nothing new for me to get a little off the track. Not that I was fond of lying, but I always liked to see how ready people were to gobble up anything marvelous, and I stretched the truth a little sometimes to give other people pleasure. And if you think that will do for a communication, I'll take my hat and gloves and go. (Tell us your name, please!) My name was Joe Leith, of Scranton, I was what you might call a Scotch-Irishman, but I am neither a Catholic nor Protestant.

SALLIE LECKWEIR.  
(Omaha, Nebraska.)

MUST I say good morning or good evening or what? [It is evening.] I did not know which. I am not accustomed to talking in public places and among strangers, but I thought maybe I could tell something that would be of use. I have been thinking all day about the difference there was in people's surroundings. Some glide through life well dressed, well fed, without a care; while others are half-clad, half-fed, and seem to be full of cares and perplexities. And the question arose in my mind whether it would be right for me to try in some way, to communicate not only my thoughts but some of my experiences upon the subject. My life, from the time of my earliest recollection was so full of actual labor that I never had any time to gratify myself, in any of my tastes; for there was always some one to care for, or do for, and my hands were toil-stained and rough. And when my hour of dissolution came I felt that if it would give my body rest it would be a great gain, even if there was nothing else to be gained. But, after a time I waked up to the full consciousness of the change I had undergone, and that comes to all created beings, and what do you suppose was my experience? I looked upon a wearied broken body with a feeling of veneration for the benefit it had been to an immortal spirit; for I found that the labor I had performed while in material life, had created a spirit so full of love and sympathy, that it had the capacity to enjoy beyond the common measure of spirits, the change called death; and what I lacked of beauty on earth shone forth as bright stars in my spirit identity, while many who had passed along apparently upon a downy couch were necessitated to dwell among the toilers of the earth, and take in a full measure, the experience of earth's real labors. That is something that I would like every human being to know. Now, I have the power to come in rapport with many of earth's children, and I find that there is a wrong impression or

feeling in regard to labor, and many are ashamed to acknowledge their true usefulness and hide from the world the real labor they are doing. Now, every sensible mind would acknowledge that this is folly. And, how did this erroneous idea originate? I will go back and undertake to answer that question. As all error has originated in false theology, this error I will lay at the door of the church. Not that they designed it to be so, but in exalting a few and leaving out the many, they made a distinction between honest labor and indolence. Instead of labor wearing the crown of true dignity, indolence gradually sapped away its vitality. Now, as we claim to be progressive we will lay aside all false ideas and start from a correct principle, so that all labor that is of use to the human family may be looked upon with all due honor and respect. And as that power that brings all things into action never disobeys a law in producing or creating anything, it is reasonable to suppose that he did not mean that one portion of humanity should sap away the life principles of another portion of it. Under a right influence the intelligent, wise and good, will only be too grateful for the conditions that made it possible for them to enjoy so much that they will be willing to take others by the hand, who have not had like conditions, and aid them in attaining the greatest, or as great perfection as is possible for them to acquire under prevailing conditions. If my communication shall be of any benefit, I shall be grateful indeed. I fully realize the importance of everyone working in the direction of elevating the masses to a true appreciation of life, and what material development will do for the spirit existence. My name was Sallie Leckweir, of Omaha. I have been in Spirit life a good while.

[We most cordially agree with this very intelligent spirit, as to the importance of honoring all useful labor, and of deprecating idleness and luxury as the besetting evils of the time. Nothing has so much tended to produce the misery and suffering of mankind, as the hoary customs of honoring the indolent and looking with pity upon those who are employed in providing for the rational needs of the human race. In our estimation, the prince of men is he whose hands are marked by the wear of honorable toil, for in his breast is the consciousness that the world is better for his having lived in it; while he who lives a life of idleness and selfish ease is the most miserable failure of all beings. It is in no cynical spirit we look upon the latter with pity and compassion, but with that sentiment of fraternal interest that would have all mankind happy and prosperous.—Ed.]

JOHN BACON.  
(Lincoln, Kansas.)

GOOD EVENING:—It takes me a little while to understand what I am doing, but I believe that in some way I am talking to a company. And this is what people call controlling a medium. Well, I should think we were fearfully and wonderfully made, if some one else can take hold of us and talk through our organizations. If I understood the law better I would explain it to you; but as the present seems to be full of experiences to me, I will only say a few words and then retire. I think that the majority of the people would accept Spiritualism if they were not afraid, that, in some way, it would expose their defects. It seems to be a law in nature that human beings are very sensitive about their defects, and I do not know why it should be so, when no created being is perfect; for it is only through development that perfection is attained. A seed needs the sunlight and showers and the blossoms before the fruit can be obtained. In the same way, as the experiences of life ensue, man's knowledge of himself increases. We are working to bring the masses into the recognition of the power of spirits to mingle with men and to aid them in shaping their destinies. When all acquire that knowledge the real essence of life will become generally understood. When I lived and acted among men, I had for a time an affection of the brain, and as I hold the medium, that old feeling or sense of misery returns. I am, therefore, not certain that I express my thoughts as I would wish; but by making this effort, I hope to be able to overcome my own defects. My name is John Bacon, of Lincoln, Kansas, or rather from near there.

GEORGE MORTON.  
(New York City, 100 years ago.)

How Do You Do?—(How do you do?) Well, I expect to do about as well as you could expect me to do in a new house. I was a thinking there had been a good many changes made in the last century. It used to be a log cabin, a pine-knot for a light, a potatoe patch and a few other conveniences that a man might get by hard work, that made up the sum and substance of life. Since then the earth's got to be an oil can, and the lightning is chained to send men's thoughts around the world, and move machinery, so that when I come to describe these things I hardly know what names to give them. But with all these new-fangled notions, it seems human nature has not changed much. The main aim and desire is happiness, and each one seems to be striving in their own way for it. And it seems a good deal

like chasing a butterfly. When you think you are about to put your hands upon it, it flits away. Now if my experience would do any good, I would like to give it. (It will certainly do good. All human experiences whether spirit or mortal are useful.) When I was young I searched as hard for happiness as anybody. People can acquire a little in a century if they try hard. I now find that it was best to become so occupied in trying to make happiness for others that you forget all about other things; and at length find that what you labored so hard to obtain comes to you without an apparent effort. I used to think at one time that if I accumulated enough to protect my own family and friends, I had done all that was necessary to complete the mission of my life. But at the present time I am interested in every body that ever existed or that ever will exist; and I know that the conditions of the present time, are likely to produce effects for the better a century hence. It therefore behooves every one to look with careful eyes over the field of life, and to study what conditions are likely to produce the best results. I do not ask you to do as I do; but I find that the spirit that can come in rapport with the varied experiences of humanity comes nearest to the unfoldment of a correct principle. And, as the avenue is opened for the blending of embodied and disembodied intelligences, it is reasonable to suppose the diversity of thoughts or minds will make correct rules for the lives of individuals. I guess I have given all I will be able to give to-night; but I would like to visit this place again, because I cannot learn all that is to be learned in one lesson, and I doubt very much whether two visits will complete the information I desire to gain. (Come when you can.) My name was George Morton, New York City, one hundred years ago.

JACOB SCHMIDT.  
(St. Louis, Mo.)

GOOD EVENING:—I cannot say I enjoy coming here. It seems a little like taking a dose of medicine. But they say a good dose of medicine cleanses the system, and maybe this will be the means of cleansing my spirit of some of its old foginess, I suppose you would call it. And I'm surprised that it hasn't been cleansed before. I'll not call it a cleanser, I'll call it an eye-opener. Now, I suppose by this time you know I was a regular churchman, believing in what I professed but was unable to practice it on account of what I call grossness. But I find now that it was nothing more than human nature, holding me back from such arbitrary laws. And as this is to be my confessional, I will say, I was no worse and no better than other folks, and I don't come here to tell anybody how to do, and I don't know that I'll tell anybody what I am doing, because if I did they'd not believe it. No, you've got to have a realization of it before you can understand it. But I'm not lost to the interests of the human family. As I want every human being to have the full benefit of their embodied lives, I would ask them all to investigate all subjects, and to hold fast to demonstrated facts regardless of the opinions of men. In every truth that men accept is a key to unlock nature's great storehouse, and to reveal the wealth herein confined. Jacob Schmidt, of St. Louis, Mo. Ques. Of what religious belief were you? Ans. I was a Catholic. Ques. How did you break loose from your religious affiliations? Ans. I was disappointed in my spirit expectations. Ques. What counsel and advice did you get from the Catholic priests in Spirit life? Ans. The same advice I received in earth-life. It was that that made me seek for other light. There are many priests becoming greatly dissatisfied with their position as spirits, and they break away whenever opportunity is offered them. I am requested to say that this will end the circle.

## AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

Mrs. C. V. HUTCHINSON, clairvoyant and slate writing medium, will be at Neshaminy Falls Camp-Meeting during the season.



(FOR MIND AND MATTER.)

## JAMES GRUET, JOHN CALVIN, AND THEIR TIMES.

BY F. J. BRIGGS.

BRO. ROBERTS:—In your paper of March 24th, (which I did not see until the 18th of this month, or I should have written sooner), I find a communication purporting to be from the spirit of James Gruet of the 16th century, followed by your editorial asking for information as to the relations between Gruet and Calvin.

I do not remember that I have ever read anything respecting Gruet and Calvin in any Protestant works, and I presume it is not a subject that they would feel at all anxious to see ventilated. In order that your readers may understand the spirit of those times, and comprehend the motives and forces at work in the struggle between Gruet and Calvin, I will give some brief historical sketches, before I narrate the proceedings that culminated in the execution of Gruet, to the lasting dishonor of Calvin, over and above all imaginable apologies in extenuation of his act.

First, the form of government of Geneva, was substantially as follows:

There was the Council of Two Hundred, called the *Grande Council*. The people in a general council elected the syndics, or chief magistrates, for their terms of office. These syndics chose the members of the Council of Fifty, or the *Small Council*; and these chose from their number, the Council of Twenty-five, or the *Strict Council*; but the Council of Two Hundred had a right to exclude, or veto (as we would say) the election of any member of this council. These councils managed the affairs of the Canton. But, at times, an appeal would be taken to a general council of all the people. To these were appended, by the suggestion and efforts of the reformers, a Consistory, which, for a part of the time at least, was composed of six pastors and twelve elders. It was a regular Inquisition, which could summon sinners before it, excommunicate and deliver heretics, sorcerers, and offenders, to the secular tribunal, and punish according to the ecclesiastical laws for the punishment of such wretches. In times of the ascendancy of this Consistory the punishments were pretty much as their ferocity directed.

Geneva had been thrown into a chaotic state of excitement and distraction religiously, and to some extent politically; and the Reformation there had political and religious movements, in which the conflicting interests, passions, superstitions, prejudices and fears of the actors were profoundly excited. These were stormy times.

Second, Calvin first went to Geneva in August 1536, when Vivet, Farel, Candet and others were laboring vehemently in their reformatory movements. Vivet and Farel induced him to stay. But those preachers rendered themselves very repulsive to the liberty party and others, till, at last, the Council, on account of their perpetual abuses from the pulpit, interference and insubordination, gave orders to Candet "that he should leave off preaching, and to Farel and Calvin, to desist from politics in the pulpit." But those zealous pastors were as angry as could be, and "sin not"—perhaps a little more so. They fulminated from their pulpits, made demands of the Council, hurled accusations, and refused to administer the sacrament to such an ungodly set. The quarrel grew as hot as Nebuchadnezzar's furnace, which an expounder once said "was hot seven times hotter than it could be." The Syndics called the people together in a general council to decide the matter, and they voted, with an overwhelming majority, that the factious preachers should be exiled, and gave Revs. Farel and Calvin three days to get out of Geneva. And they did leave. This was in April 1538.

But the turmoils and dissensions did not become settled. After a while they grew worse. The councils presented a strange medley of beliefs that destroyed their union and cohesion. There were Catholics, Lutherans, Zwinglians, perhaps an Anabaptist element, Calvinists, Patriots, nothingarians, &c. Besides there were numerous exiles from France, Italy, and other places, who fled to Geneva to escape Catholic persecutions for their heresies. Such a distracted state of things was unendurable. Something had to be done.

The Calvinists, of course, wanted Calvin recalled, and by their exertions, representing this as a necessary, or at least the most possible measure towards restoring order and tranquility, they contributed sufficient strength among the syndics, and with the council to rescind the decree of banishment, and on October 22d, 1540, to write to Calvin inviting him to return. He was settled at Strasbourg, about to start for the council that was to convene at Worms, and did not feel at all disposed to go back into "that fiery chamber," as he called Geneva; and he did not return till September, 1541. Then, after repeated invitations, the authorities of Geneva brought him, his family, and effects back at their own expense. This time, those in authority spoke for the people, for the people had not been consulted, as when he was banished. They did not go forth to meet him, utter any exclamations of joy; and manifested neither surprise nor gladness. Calvin returned master of the situation.

Third, I have purposely omitted mentioning, till now, the Libertines, as they were called. They were composed of Patriots or Republicans, who were for preserving the independence and integrity of the Canton of Geneva and the liberties of the people against foreign interference, and the usurpations of the church which was absorbing the state and crushing out the liberties of the people; or Nothingarians and Unbelievers; and of those who were unwilling to forego their social habits, customs, fashions, recreations, banquets, mirths, dancing and plays, at the stern dictation of laughter-bating, recreation-persecuting Calvinism, so different from Martin Luther.

The Church ruled with an iron hand and had a hard struggle with the Libertines. And what is darkest of all, the prosecutions and persecutions Calvin instigated were very often animated with intense personal spite and burning vindictiveness against the unfortunate persons. Let me quote, as a partial illustration of these statements a few comparatively light illustrations, which I take almost at random.

Extract from Geneva registers, May 20th, 1537: "A spouse having gone forth, on Sunday, with her hair more brought down than it should be, which is of bad example, and contrary to what is preached, the mistress was put in prison, and the two ladies who attended her, and she also who arranged her hair."

At another time they seized upon a pack of cards in the possession of a graceless fellow. Some

were for imprisoning the reprobate; but Calvin deeming this punishment too light, he was tied to the stake and exposed with his cards on his shoulders.

An accused person, after having been repeatedly subjected to torture, as a last resort, requested to see Calvin. He visited him in his dungeon, and wrote to Bullinger: "I am able to assure you that they have acted very humanely towards the guilty person; they hoist him up on the stake and cause him to lose the earth by suspending him from the two arms."

Among the ordinances passed was this: "Prohibition made to men to dance with women, to wear embroidered stockings, and flowered breeches."

Here is an extract from the registers: "Chapuis is put in prison for having persisted in refusing to name his son Claude, though the minister was not willing, but wanted him called Abraham. He said that he would rather keep his child fifteen years without baptism." He got released after four days.

One day when a relative of Ferra presented himself at the altar with a young woman from Nantes to be married, when the officiating minister, Abel Poupin, asked him, "Do you promise to be faithful to your wife?" he, instead of answering "Yes," bowed his head. But, for what reason, I do not know. But such stubborn ungodliness excited a holy row on the part of the assistants, there, and then. The bridegroom was thrown into prison, and instead of his wedding feast, was condemned to live on bread and water, and ask pardon of the bride's uncle. It seems that a limber neck was a sin, as well as a stiff neck. Afterwards Calvin scolded Poupin because he did not forcibly drive the bridal parties out of the church.

Calvin had his secret detectives, spies in disguise hunting up mischief every where. They plied their trade nimbly, and were fond of dogging and reporting on those against whom he had suspicions or dislikes; and he was considerably given to both.

They asked one Normand, who was going to Montpellier to study, if he would abandon the church? He replied: "We are to suppose the church is so limited as to be hanging from the girdle of Mr. Calvin." He was reported, tried, and banished.

The wife of Jacob Capa, of the dutchy of Ferra, came to Geneva with her only son, to save him from Catholic persecutions, as he was unwilling to go to mass. Of course she was a subject for the spies to interrogate and spread snares for. One reported that she said "Servetus died a martyr of Jesus Christ, that M. Calvin was the cause of his death, inasmuch as there was a pique between them; and therefore the seigniors did wrong to put him to death. That Gribaldus [whom Calvin accused of denying the Trinity] teaches good doctrine, and also John Paul Allati, and M. George Blandrat [who was successively a Romanist, Lutheran, Calvinist and Arian, and persecuted by all parties] and that they were wrongfully persecuted. That she is desirous of leaving the city because the proceedings of these *messieurs* displeased her in this, that they punish those who speak anything they do not approve, and she spoke several other blasphemies that I do not recollect." Another said: "She said that M. Calvin does not agree with M. Gribaldus, because this Gribaldus is more learned, and because they are rivals. That we are of the number who say *Lord, Lord*. That she had done none other things, but what Jesus Christ says. That if she suffer and die, inasmuch as she has come to Geneva, she will be a martyr of the devil. Item, she has a letter of Gribaldus." You may anticipate that this resident lady who sympathized with Servetus, whom Calvin caused to be roasted with green faggots, and Gribaldus, whom Calvin hated and threatened, was attended to with due despatch. She was condemned to beg pardon of God and the judge (of course), and banished, with orders to leave the city in twenty-four hours, under the penalty of having her head amputated.

April 1st, 1546, there was a wedding party at Bellevue. Among the guests there were present the old patriot Francis Farre, Capt. Perrin and his wife, John Baptist Sept, Claudine Pennis Hughes, James Gruet (of whom more shortly), the wife of seignior Anthony Lect, the wife of Philbert Donzel. The bride was Anthony Lect's daughter. They danced all the evening. The next day the whole wedding party were arraigned before the Consistory. They had made a grand haul. We will let Calvin, in his letter to Farel, tell his story of the affair in his own way.

"Since your departures dances have not permitted us a moment's repose. All those who have allowed themselves to be seduced into them have been summoned before the Consistory, and with the exception of Ami and de Corne, of whom nothing has been said, they have not spared us any more than God. *Anger at last took possession of me.* \* \* They exhibited no signs of repentance. I had promised God I should know how to chastise them. \* \* There is now a second prosecution of this nature about to be instituted, and perhaps a third, it is talked of at least. \* \* Then came the avowals. They have confessed everything, and I have learned that they danced at the widow Balthazar's. They passed from the Council [before which the Consistory brought them for trial and punishment] to the prison. The Syndic [chief magistrate had exhibited a criminal weakness in this prosecution]; he has received a sharp reprimand from the Consistory and been suspended until he give works of repentance," which means, of course, submit to do as he thought the Consistory was directed to do.

Though it compels me to occupy too much space, I must specify four out of the ten charges brought against Farre at this prosecution.

Item 3d. "He does not believe what M. Calvin and M. Poupin preach." \* \*

Item 7th. "He would be glad if the French were in France." Calvin was a Frenchman and many of the French refugees flocked to Geneva to him, were his great confidants and supple and mischievous tools and annoying among the citizens.

Item 8th. "He wished to leave Geneva, where his old age is made miserable, while he would be honorable anywhere else."

Item 10th. "When they were conducting him to the prison, he cried out 'Liberty! Liberty!' I would give a thousand crowns to have a general council." What he wanted was exactly what they did not want—an appeal to the people and a free and final decision from them in a general council. They demanded of him to ask pardon. He replied to the judges: "Let them take me to prison, I will not debate myself." They kept him in prison three weeks to force him to comply,

when the authorities of Berne, with whom these despots did not care to come into a collision, through grateful remembrance of his former services to his beloved Switzerland, sent their advocate Naeyell, to demand the old soldier's liberation—and they did liberate him.

You remember that Calvin said in his letter: "Anger at last took possession of me." While writing that sentence it suddenly recalled an earlier incident to mind. Under a solemn pledge and promise of secrecy, one of Calvin's spies, feigning a confidential conversation, was pumping Master Henry la Mar, to find out what certain persons had said of Calvin, and what he thought of him. Henry, during the talk, in confidence committed himself by saying that Calvin was disposed to hate and was vindictive; and in confirmation of this, related that "Already while he was at Strasbourg, he was reprimanded for this. Even when he came to reside in Geneva, some of his friends brought him to divest himself of such passions, and told him, if he continued in them, he would not be borne with as he had been at Strasbourg." And told him respecting a quarrel Calvin had lately had with one of the chief men of the city in which members of the council had to interfere, and had to do a great deal before they could reconcile the parties. As soon as Henry's back was turned, the spy hastened like a gossip and informed Calvin. He told too that he had obtained it under a solemn pledge of secrecy.

But then for lies and promise breaking,  
You need not be in such a taking.  
For lies are no defects or taints  
In such good thorough-going saints.  
Whose saintly virtues must with ease  
Transform to right such lies as these.  
The road to hell, they say, is paved  
With good intentions of the unsaved.  
Do not such saints macadamize  
Their road to heaven with their lies?

Calvin accused Henry la Mar, got him deprived of his office as minister to Jussy and Fansoner, and condemned to three days imprisonment "For having censured M. Calvin."

There were so many prosecutions and punishments "for having censured M. Calvin" that the whole city were surprised one morning at the sight of numerous gibbets which had been quietly put up during the night on public places, surrounded with this inscription, "For any who shall speak evil of M. Calvin."

But enough of these lighter matters. I could not go through with the more weighty and bloody ones, because they would require so much space. Sufficient has been said to show the spirit of the times, the temper of the people the position and wishes of parties, the animus and motives of conspicuous actors, the furors of the age.

Fourth. The reader must now prepare to read a blood-stained page and to wade through demonic scenes, as we gather up, condense and arrange what we had learned in bygone years of the life and tragic death of the unfortunate

JAMES GRUET.

He was a respectable citizen of Geneva of no great prominence or learning or research. He showed no ambition to be a leader; and had he been allowed to quietly pass away, like most all of his generation, he would have soon been forgotten, and the next generation might not have known that James Gruet ever lived. He was a Libertine, i. e., a Patriot, misbelieved and unbeliever, who sympathized with none of the contending sects. This was enough for his enemies to stigmatize his memory as an Atheist and scoffer at all religion. I have obtained nothing from his side to show what his belief (if he had any) really was. As he was neither superstitious, nor a man of research, the most I can gather is, he was one who knew, better what he did not believe than what he did, was no advocate of any particular doctrine, and not much disposed to bother his head with such matters.

He appears to have been disposed to mirth and sarcasm; though he did not enter the theological lists, he wrote songs on Calvin and the refugees, that at the best, could hardly be called poetry. But they were annoying, and Calvin denounced him several times from his pulpit as "a scurvy fellow." Gruet laughed over his denunciations. At church, when Calvin was preaching, he looked him fully in the face, and would shrug his shoulders at some things he said. He was a bit fellow in their social gatherings. He was the first to adopt the fashion of breeches with plaits at the knees. And worst of all, he had the audacity to write on the margin of a book which M. Calvin had published against the Anabaptists, "all fudge."

We have seen he was sent to prison with the rest of the party, for dancing at the wedding when the daughter of Anthony Lect was married April 1st, 1546. How long he was imprisoned, on what conditions, or through what means he obtained his liberty, I do not know. But that affair, with other things, appears to have taken a pretty deep hold upon him, as the following would seem to show:

At the end of May 1547, this writing was found placarded on the sanctified pulpit of St. Peter's Church, where Calvin preached in the common dialect of the people: "Gross hypocrite, thou and thy companions, will get more than you bargain for, if you do not save yourselves by flight. There is no one who can keep you from being taken hold of; and what is worse, you shall curse the hour that you ever left your monkery—the devil and so many of his cursed priests came here for our ruin. When persons have endured for a long time, they revenge themselves. Take care they do not serve you as they served M. Verte of Fribourg. We do not want to have so many masters. Note well what I say."

That was a foolish and presumptuous act. If the writer had been in earnest, he ought not to have made the threat until he knew the people were prepared, and would defend their rights. But as there was no plan or movement of the kind, and it took the people by surprise, as much as the ministers, it was probably only designed to vex and annoy. But empty threat as it was, it did more. They took it into their heads that there was really a scheme to put them down, and were determined to ferret it out, and dispose of the conspirators. And they acted with a fierce and cruel energy.

There was but one opinion; people and clergy attributed it to Gruet; but there was no evidence, no spies or informers got hold of any clue. After a while Gruet was arrested, but he would confess nothing. His house was entered and his private papers taken and carried away to make out a case. Out of these there were culled two manuscript leaves, of which they made great account. Calvin in a letter to Vivet in this prosecution against Gruet, says:

"There is no longer question of the comic Cæsar

and his dancing Venus. Gruet has just been arrested. He is suspected of having affixed the placard at St. Peter's, yet it is not in his handwriting. But in searching among his papers they have discovered frightful things; an address to the people in which he maintains that a mere attempt against the State ought not be punished by the law; that the despotism of an atraitious man such as Calvin, would necessarily lead to a conflict among the citizens. Then there are two pages, all in his hand, in which he mocks at the holy scripture, defames Christ, treats the immortality of the soul as a fable and revery, and saps all the groundworks of religion. I do not think that he devised all these fancies, but has written them, and he shall be judged. And yet who knows. He has mind enough to have given a form and a body to doctrines, which he will have borrowed from other persons."

Among twenty-four items prepared and acted upon at his trial, one was, that he had "insulted" Calvin in a letter by calling him "our gallant Calvin." Two take up the heresy of those two selected leaves. Item 18: "He has written with his own hand, by him acknowledged, two cut leaves written by him in the Latin language, in which are contained several errors." Item 19: "And from the things premise [in them] he has been rather inclined to speak and write false opinions and errors, than the true word of our Lord, which is every day announced"—the reader will feel to add, "in a horn."

As the worst features they could eke out of those two leaves was, that Gruet was "rather inclined to errors and false opinions," it is not evident that Calvin, in his account of the contents of those two leaves, in his letter to Vivet (as quoted above) exaggerated and misrepresented egregiously?

Item 22. "He affixed the placard at St. Peter's."

Item 23. "He must have adherents and accomplices, whom he must name." [Notice that particularly.]

Item 24. "He must be punished with corporal punishment." That means subjected to torture to make him confess, and name his accomplices.

How these clergy strive to blind us,  
Lure us with their unknown things,  
In our consciences they bind us,  
Seize our purses, cut the strings.

Tell us, we in sin are hardened  
If with their laws we won't comply,  
That our sins will never be pardoned,  
God hears not the sinner's cry.

None but those of holy breeding  
Can expound the scriptures well;  
Should you miss the sense in reading  
You're directly bound to hell.

You must not tamper with the Bible,  
We must tell you what it means,  
Lest it proves to you a libel,  
And lead you through most doleful scenes.

Should you miss the path to glory,  
Take the road that leads to flames,  
Land on Satan's territory,  
You are holden by his chains.

Taken by the roaring lion,  
Worse by far than Algerine,  
You can't pass from thence to Zion,  
A wolf gulph is fixed between.

Don't refuse to pay your preacher,  
Hell's your portion if you do;  
God delights to see his teachers  
Dress in robes of richest hue.

Though your children look like wretches,  
Without stockings, shirts, or shoes—  
Waistcoats, petticoats or breeches,  
What's all that to endless woes?

What's a moment, here to suffer  
When compared with endless death?  
One sharp pang in hell is tougher  
Than a thousand deaths on earth.

When the gospel light was hidden  
From the four poor sons of Seth,  
By the clergy they were ridden  
Till they were as poor as death.

When the force of wind and water  
Failed to make the people draw,  
Then they fixed the wheel of torture  
To the current of the law.

Colladon was their master mechanic to run the machinery of their Torture Factory. He was as callous, and understood as thoroughly as the most cracked up Catholic inquisitor, how to apply tortures, and force from victims desired confessions; how much his subjects could endure at one time; what quantities and varieties might be applied and protract the tortures through many days, and even weeks, if desired. It was in the study and practical knowledge of these points, that such persons got their representations. Colladon made a business of his profession.

They had no evidence against Gruet, of what they most wanted; no clue to any conspirators or accomplices, and the placard was not in his handwriting. Gruet would not confess nor accuse others. For many days, at least, he was not only put to the torture, but tortured twice a day. On the 9th of July, in the midst of frightful agonies, he confessed to the posting of the placard. On the next day there were new tortures and new confessions, but not what they wanted. Gruet would not accuse others. The punishment was renewed the day following, and suspended to be renewed after twelve hours. They ground him in their torture mill a whole month. The tortured man, in his intense sufferings, would cry out, "Finish me in mercy, I am dying." But the watchful Colladon knew when it would not do to proceed any further, and they unbanded him, revived him with stimulants, and two men carried him back to prison. The secret of this prolonged torture was this. Calvin was after larger game, and he suspected old Francis Farre and his son-in-law Perrin, and was hoping, by prolonged torture, to distress and distract Gruet to accuse them. "He must have adherents and accomplices whom he must name." But they signally failed.

Gruet was nearly ground through. After his last torturing, they said they must cease that and pass to judgment, or they would have only a lifeless corpse for the scaffold. The next day the Council passed sentence, and on the 23rd of July, 1547, Gruet was carried to the scaffold, and the "executioner struck off the head of a man already in the pangs of death." The sentence declared "that Gruet had spoken of religion with contempt, and maintained that laws divine and human are but pure follies; that he has composed obscene verse, and taught that man and woman can use their bodies as they please; that he has endeavored to destroy the authority of the Consistory; that he has threatened the ministers and spoken evil of M. Calvin; that he has conspired with the king of France against the safety of Calvin and the country." Mostly a mass of malignant exaggerations, distortions, and false charges outright.

Pert, hasty persons, who really know scarce any



thing of M. Servetus beyond the fact that Calvin had him burned, are forever throwing up about his roasting Servetus in a fire of green wood, as if that were the acme, the one deed of Calvin's cruelty. But, atrocious as that was, it was less fiendish than the case of Gruet. Servetus was more intellectual, learned and active, and gave weightier provocations (as they deemed them) for proceedings against him. Moreover, the Catholics played a shrewd game, and worked him off upon the Protestants to vex and worry them, or to be destroyed by them. But for that scheme, the Catholics would have disposed of him before he fell into Calvin's clutches. And he did not grind him through their torture mill.

Poor Gruet is gone. But, for some reason, his persecutors cannot rest. His ghost will not down at their bidding. The people could not forget, if they were silent, or uttered only suppressed murmurs and groans. It seems his house was ransacked again for papers to strengthen their cause against Gruet; and stray writings that he had cast aside as of no worth or use, and which, but for this, would never have seen the light again, nor been used, were found scattered around "next the roof, in the hearth (fire place), and dirt-box." These were made into a book with a parchment cover. In this so-called book there were thirteen leaves in Gruet's handwriting. It is possible that those stray leaves were grabbed at the time of those other papers from which those "two leaves" were taken and used against him during his trial. If so, there was no account made of them, nor were they made into "a book," for it may be months, perhaps years, after Gruet's last sigh or groan. Calvin's account of the book, nearly three years after, is: "It has since happened (i. e., since Gruet's death,) that in the house of said Gruet, next to the roof, in the hearth (fire-place), and dirt-box of said house, a paper book covered with parchment has been found, which but recently has been placed in the hands of justice, in which, amidst other writings, are contained thirteen leaves written with the hand of said Gruet, against which justice has been demanded by the fiscal officer of the city." Calvin could not have meant that the book already covered with parchment found scattered around under the roof, in the fire-place and dirt-box, was found after Gruet's death. But that the leaves were both found and made into a book after his death, and hence he called them a book. The point is not exactly clear, but it was probably the first that he intended. Moreover, he says, "which book has but recently been placed in the hands of justice," and Gruet had then been dead three years, lacking three months. Further, Guilfe, an European Protestant, says, as quoted, "This book was only produced after Gruet's death, and there is nothing to show that he was its author."

"It seems the Council did not know how to institute and carry through a prosecution against the book, and so they consulted Calvin. You will not censure me very hard I hope, if I should say that I do not believe that a half dozen of that council knew anything, or scarce anything of the contents of the book, and that Calvin based the whole force on his behalf and the others actively engaged in butchering Gruet. He answered, 'It seems to me that the abatement of the book should not be as a sepulture, (i. e. to quietly bury it in oblivion), but with testimony that they hold it in such detestation as it merits, were this only for example.' And he drew up the specific charges against the contents of the book, and even wrote out the very sentence for them to pronounce according to those charges against the book, all of which they adopted and enforced. Calvin found this advice with his own hand; and this autograph is now among the manuscripts in the archives of Berne. Did space allow, I would quote the whole of his malignant libelous, silly production. As it is, I will only quote the sentence for the execution of the unlucky book, so obscurely born, and of such mysterious parentage:

"For these causes, and in order that God's vengeance may not remain over us for having endured or dissembled an impiously horrible, and also to stop the mouths of all those who would excuse or conceal such enormities, and to show them what condemnation they merit, we, sitting in our tribunal in the place of our predecessors, after having taken counsel and advice of our fellow citizens, having God and the holy scriptures before our eyes, saying in the name of the Father and of the Son, and of the Holy Ghost, 'Amen'—by this our definite sentence, which we render in writing, the aforesaid book being before us, sentence, judge and condemn it to be by the executor of our justice carried to the place du Bourg du Four, before the house of said Gruet, writer thereof, and there cast and thrown into the fire, till it be burned and reduced to ashes, that the memory of a thing so abominable may perish, and to give example to all the accomplices and adherents, if any such be found, of a sect so infected and worse than diabolical, we commend to you our lieutenant this our sentence, to cause the same to be put in execution." "Friday, May 23d, 1550, this sentence was given and pronounced by N. Claude Du Pan, syndic, and immediately executed."

Thus the farce was gone through with. The persecutors of Gruet had vindicated and justified themselves; and gave "an example to all the accomplices and adherents" of Gruet, (who seems to have haunted Calvin's consciousness like the nightmare) "if any such be found," if Calvin could get after them as he did after the book "in the name of the Father, of the Son, and of the Holy Ghost: Amen."

Bloomington, Ill., June 24th, 1883.

[The following is the communication given through Alfred James, to which Mr. Briggs refers as having been published in MIND AND MATTER of March 24th, M. S. 36.—Ed.]

GOOD MORNING, SIR:—I am weary, sir, and rather weak, owing to the way I left this mortal life. You would think it strange, but I feel as if I stood before you with my head under my arm. I was beheaded by the orders of John Calvin, for writing infidel tracts, and distributing literature of an unbelieving character. I was just as honest in my way, as Calvin was in his. My reason told me that Christianity was a lie. My researches strengthened my reason. In those researches as to Christianity, I found that that Christian fiend, Eusebius of Caesarea, was the destroyer of more of the evidence against Christianity, than any one who lived before or since; and some of the noblest efforts, in a historical way, were destroyed by this Eusebius and his agents. I was positive of it when a mortal, and I know it to be so as a spirit. Ques. Have you met Eusebius as a spirit? Ans. I have. Ques. Has he acknowledged

ged the truth of what you state? Ans. At times he seems disposed to do justice. But he is at present the central point of a force of ignorance, that hodes no good to mortals, and he must be overthrown. As for my death, I would have preferred to live at that time; but as a spirit I am active—a regular Indian avenger. That is I am like the wronged Indian, and will never rest until I have destroyed Catholicism. If you kill Catholicism, you will kill the other, Protestantism. The one cannot exist when the other is dead. And so I am with you, sir, heart and soul. I have watched for the opportunity, and at times have tried to communicate. My name was James Gruet. Ques. Where were you executed? Ans. in Geneva in 1540 or 1541.

Notwithstanding the incorrectness of the date given as the time of his execution, we cannot question the genuineness of the communication, as neither the medium nor ourself ever heard of James Gruet until then. That answer was given to a question which was asked just as he was yielding the control and when the control was necessarily imperfect. But it would seem, from the communication, that James Gruet was not the unlearned and quiet citizen that Mr. Briggs says he was. Some of his writings were at least in Latin, and he was undoubtedly a much more dangerous man to Calvin and his schemes than even Calvin was willing to admit. It is certain that Gruet was not only a heretic and a contemner of Christianity, but that he was a very resolute, if not an able opposer of that religious delusion. It is due to the arch bigot Calvin that he should have the credit of having destroyed and tortured a very persistent and dangerous opponent, in the person of James Gruet. Gruet, as a spirit, finds no fault with Calvin's terrible persecution of himself, and plainly intimates that their hatred of each other was mutual.

In this way the truth of history is being evolved from the literary rubbish of the past, by the returning spirits of those who participated in the events which have been so obscured by the prejudices and interests of those who followed them.—Ed.]

#### People's Camp Meeting.

At Cassadaga Lake, Chautauqua County, N. Y., beginning July 20th, and closing, August 20th, 1883.

Cassadaga Lake is situated on the D. A. V. & P. R. R., midway between Dunkirk on the Lake Shore and Michigan Southern and Erie Railroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Railroads. It is a lovely sheet of water, navigated by steam, 800 feet above Lake Erie, and 1,300 feet above tide water. Excursion tickets good for the season. Can be purchased at low rates on all railroads in the country.

The following list of speakers have been engaged:—Sunday July 29th, Mrs. R. S. Lillie, Philadelphia, Pa.; J. Wm. Fletcher, New York City; Monday, July 30th, J. Wm. Fletcher; Tuesday, July 31st, J. Wm. Fletcher; Wednesday, August 1st, Mrs. R. S. Lillie; Thursday, August 2d, Hon. R. S. McCormick, Franklin, Pa.; Friday, August 3d, Mrs. R. S. Lillie; Saturday, August 4th, Mrs. R. S. Lillie, J. E. Emerson, Beaver Falls, Pa.; Sunday, August 5th, Mrs. R. S. Lillie, O. P. Kellogg; Monday, August 6th, Conference and volunteer speaking; Tuesday, August 7th, Lyman C. Howe, Fredonia, N. Y.; Wednesday, August 8th, Lyman C. Howe; Thursday, August 9th, Lyman C. Howe; Friday, August 10th, J. Frank Baxter, Chelsea, Mass.; Saturday, August 11th, Mrs. Clara Watson, Jamestown, N. Y.; J. Frank Baxter; Sunday, August 12th, Mrs. R. S. Lillie, J. Frank Baxter; Monday, August 13th, Conference and volunteer speaking; Tuesday, August 14th, Mrs. Anna Kimball, Dunkirk, N. Y.; Wednesday, August 15th, W. W. King, Chicago, Illinois; Thursday, August 16th, W. W. King; Friday, August 17th, Geo. W. Taylor, Lawton Station, N. Y.; Saturday, Aug. 18th, Mrs. A. H. Colby, O. P. Kellogg; Saturday August 19th, W. W. King; Mrs. A. H. Colby; Monday, August 20th, Conference and volunteer speaking; Tuesday, August 21st, Mrs. Emma Tuttle; Wednesday, August 22d, Hudson Tuttle; Thursday, August 23d, W. W. King; Friday, August 24th, Hudson and Emma Tuttle; Saturday, August 25th, A. B. French, Clyde, Ohio, Mrs. N. T. Brigham, Colerain, Mass.; Sunday, August 26th, Mrs. N. T. Brigham, A. B. French.

It is confidently expected Mrs. Libbie Watson, of California, recently from Australia, will be with us. Mr. O. P. Kellogg, the ready and capable presiding officer, will have entire charge of the meetings and the general supervision and control of arrangements during the Session.

C. E. Watkins, the wonderful independent slate writer, will hold seances at the close of the speaking each day. Mrs. Mary Andrews, one of the first materializing mediums will give daily seances, and many other noted mediums will be present.

The Society have engaged for the full term of the meetings A. J. Damon's Orchestra, of Dunkirk. This orchestra is pronounced by musical critics as having no superior in Western New York. He will furnish music for dancing Wednesday and Saturday evenings of each week regularly. The Brass Band will furnish music during the day.

The Pettit family of vocalists, of Alliance, Ohio, have also been engaged for the first two weeks of the meetings.

Some of the most remarkable mediums in the country will be present. Every phase of mediumship will be represented.

Aug. 18.

#### First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1883.

The following are the speakers and dates of their Lectures:

O. P. Kellogg, New Lyme, Ohio, July 15, 17, 19, 21, 22 and 24th; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22d; Lyman C. Howe, New York, July 25, 27, 29 and August 2d; Mrs. C. F. Davis Smith, Brandon, Vt., July 16, 28, 29 and 31st; Mrs. A. M. Glading, Philadelphia, Pa., August 4th; Thomas Gale Forster, Baltimore, Md., August 6th; J. Frank Baxter, Boston, Mass., August 5 and 7th; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14th; Sarah Byrnes, Bos-

ton, Mass., August 9, 11, 12 and 15th; Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 22d; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 23d; George Fuller, Dover, Mass., August 24, 26, 28 and 30th; Ed. S. Wheeler, Philadelphia, Pa., August 26th.

Mediums.—Mr. Edgar W. Emerson, of Manchester, N. H., has been engaged for the first and second weeks, who, at the close of each lecture will demonstrate the facts of spirit return, by giving names and incidents of our friends who have passed on, which should satisfy the most skeptical. We first give you the philosophy of our belief and then demonstrate it to you by facts. Mrs. Patterson, of Pittsburgh, Pa., Slate Writing Medium, will be in Camp, and many other equally as good for other phases of manifestation.

Tuesdays, Thursdays and Sundays, will be regular excursion days. A special train will leave Ninth and Green Streets, on these days at 7 P. M. stopping at all stations, to accommodate those who wish to attend the dance; returning at 10.30 P. M.

The facilities for Boating are excellent, affording ample opportunities for the gratification of the taste for this pleasant and healthy exercise.

The Grounds will be illuminated with Chinese Lanterns, Brilliant Colored Lights, etc., every Saturday Evening, beginning July 21.

Concerts by the Band will be held at stated intervals, in the New Music Pavilion on the lawn.

Ample accommodations will be provided at the grounds, for boarding and lodging at the following rates:—Good Table Board by the week, \$4.00. Single Meals, 35 cents each—for Breakfast and Supper.—Dinner 50 cents. Lodging, 30 and 50 cents.

All letters to persons in Camp should be addressed Spiritualists' Camp Meeting, Oakford, Bucks Co., Pa.

After July 9th, the Freight of Tenters marked "Care Capt. Keffer, Supt Spiritualists' Camp Meeting, Neshaminy Station," and delivered at Depot, Front and Willow Streets, shed "C," before 10 A. M., will go to Camp same day, free of charge.

For further information apply to Francis J. Keffer, General Superintendent of Camp grounds, 613 Spring Garden Street, Philadelphia, or at Headquarters on the grounds during the Meeting.

Ask for "Neshaminy Falls Camp Meeting Tickets." Round-trip, 55 cents, good any time during the meeting. Can be had at Ninth and Green streets, Ninth and Columbia Avenue, Third and Berks streets, and Germantown.

#### Camp Meeting at Lily Dale.

The annual camp meeting of Spiritualists will convene at Lily Dale, Cassadaga Lake, N. Y., Saturday, July 21st and close August 12th, 1883.

The prospects are that this will equal or surpass any previous meeting held on these grounds, in quality of speaking and character of mediumship. It has been the observation of speakers, mediums and visitors, that the Lily Dale camp meetings are unsurpassed in excellence and spirituality. Thus far the most attractive and exalting influences have prevailed, which are tangible to all who come within the sphere of the Lily Dale meetings, and it is hoped that the same spirit will continue to bless and prosper these annual gatherings.

The following speakers are engaged: Lyman C. Howe, Fredonia, N. Y.; Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich.; Moses Hull, Erie, Pa.; Mrs. Mattie E. Hull, Erie, Pa.; Judge R. S. McCormick, Franklin, Pa.; Prof. A. B. Bradford, Enon Valley, Pa.; Mrs. C. Fannie Allyn, Stoneham, Mass.

Among the noted mediums who have promised to attend are: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Anna Kimball, Dunkirk, N. Y.; Mrs. Jenny Allen, Gowanda, N. Y.; Mrs. Maria Barnsdell, Laona, N. Y.; Miss Inez Huntington, Randolph, N. Y.; Mrs. M. E. Williams, New York City, one of the most trustworthy and remarkable mediums for materialization, is expected to be present at the opening. Also, Henry B. Allen, the famous physical medium, from Massachusetts; Chas. E. Watkins, the independent slate writing medium, from Michigan, and D. A. Herrick, of Jamestown, N. Y.

This meeting is located on a beautiful island in a charming lake on the line of the Dunkirk and Alleghany Valley and Pittsburgh railroad. To meet the growing needs of their guests, a large addition to the hotel is now in process of construction. There will be ample accommodations for all visitors at reasonable rates.

Tents supplied on the grounds for those who wish them. Ample room for tenting free. Board on the grounds \$1.00 per day. Admission to grounds 10 cents.

Come and enjoy one of the most interesting and profitable occasions the season affords.

Passengers over the Lake Shore, Michigan Southern, New York and Erie railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers over the New York, Pennsylvania and Ohio railroads, and passengers over the Buffalo and Jamestown railroad, will change cars at the Atlantic and Great Western crossing, and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers can get excursion tickets to Chautauqua at low rates. Change cars and check baggage at Dunkirk and Atlantic and Great Western crossing.

THEO. C. ALDIN.

Cassadaga, New York.

#### A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

#### Wicket's Island Home—East Wareham, Mass.

This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those needing rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

Seances for spirit communion and the development of mediumship will be held, and everything done to assist the spirit world to return and manifest their powers for the good of humanity, mortal as well as spirit, that can be done, under their direction. Rooms, cottages and grounds for tents to let.

For further particulars, address with enclosed stamp, DR. ABRIE E. CUTTER, Onset Bay, East Wareham, Mass.

A. F. ACKERLY, materializing medium, is now located at 333 W. Madison St., Chicago, Ill., where he will give seances, Sunday, Tuesday and Thursday evenings.

#### Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00.

DR. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 993 W. Polk street.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

Mrs. Dr. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for disease by lock of hair, in connection with Dr. Jennings. Fee \$1.00.

Dr. G. Amos Peirce, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

#### Still Screams!

The Saratoga Eagle, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local anecdotes, and the novel and immensely popular feature known by the taking title of *screaming*! Best advertising medium in Saratoga; rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

JOHN JOHNSON & Co., Saratoga Springs, N. Y.

The Saratoga Eagle has more life to the square inch than any other paper in the country.—Unionville New Century. Enclosed find a nest egg for your Eagle, \$1. Your support of free and general education is most praiseworthy.—Ned Buntline. The Eagle is a fearless bird, and a proud representative of American soil and principles.—Clayville Sentinel. John Johnson, formerly city editor of the Times, just lets the Eagle scream. He says the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam attache is a brilliant paragraphist.—Troy Times.



to be"? Not a word is hinted upon that

to be"? Not a word is hinted upon that subject, and we may therefore conclude that it is a scheme of this handful of would-be gobblers-up of Spiritualism to put in force the *immutable* law of Bundyism, to keep out of it all who are unwilling to bow the knee to their behests. The fact of the matter is, this whole affair began in nothing and has ended in nothing, so far as controlling or even interfering with the Spiritual movement is concerned.

Although the editor of the Bundyite organ was present, and left his impress upon all the nonsensical proceedings of the "National Conference" of Bundyites, he managed to keep himself out of sight as an active participant in it. This was only however to mask, if he could, the real nature and object of the action of that Bundyite corporal's guard.

As an excuse for performing that farce the editor of the Bundyite Organ says:

“Modern Spiritualism, as it is called, has now been before the world thirty-five years; in opening communication between the two worlds it accomplished nothing new, but only revived, multiplied and intensified what has always existed. It has spread with astonishing rapidity over the whole civilized globe, and the knowledge of spirit communion is now the familiar possession of millions, tacitly acknowledged by millions more, and held as highly probable by still other millions. It has modified current theology, and confirmed the doubt of a literal hell, which had already begun to take hold of the people; it has made its influence felt in current literature, in legislative bodies, in a thousand ways it has leavened modern thought; it has brought fresh life and hope to many a despairing heart bound up with loved ones faded out of sight.

"The work of Modern Spiritualism as a whole has been good; we have no fault to find, but we desire in common with a host of intelligent, progressive Spiritualists to keep abreast of the age, to meet the demands of the hour; we realize that unless Spiritualists as a body shall go forward, the best fruits of a revival of spirit communion will be lost. What is demanded? This inquiry has for its answer a host of things, and they come from time to time gone up from the hearts of an innumerable host, and the answer now comes back from the spirit realms, in clear, ringing tones, organize!"

We are admonished by the Bundyite Declaration of Principles that "seers, prophets, mediums and spirits cannot be infinite and infallible, therefore all revelations thus given should be judged as they may merit."

In order that we may do so in this instance we would ask the *truthful* editor of the Bundyste organ, when that answer came back from the spirit realms: from what spirits it came: in what manner it came; through what seer, prophet or me-

came. These are matters that it is essential we should know in order to judge of its propriety or wisdom. If it comes from spirits who assume to be the Jehovahs and Jesus Christs, or the Roman Catholic and Protestant spirit vicegerents of those fantastic spirit liars, we may rest assured that it is well not to heed that ringing spirit answer to the Bundyite

query: "What is demanded?" The editor of the Bundytie organ while he is forced to admit the almost universal influence of Spiritualism in producing the present unprecedented progress of the age, goes out of his way to sneer at the just claim that it is essentially modern, as an influential regenerating force in human progress. He pretends to think, that it is nothing new, as such a movement. In that, the whole Roman Catholic hierarchy is in accord with him as they claim

merely is in accord with him, as they call that they have been the divinely appointed keepers of the only true spiritual movement that was ever instituted. We strongly suspect that the spirit answer to the question "What is demanded?" came from Roman Catholic spirit priests. If the editor of the *Journal* asks the Pope's American Legate, Cardinal McCloskey, "What is demanded," in order that the Roman Church shall withstand Spiritualism, we venture to say he would be told to "organize" a mortal check movement to the work of the spirit world, that is pushing forward the spiritual movement with such resistless power. All that these spirit workers ask of mortals is that they will not undertake to limit or trammel them in their mighty and beneficent work.

The editor of the *Journal* then proceeds to endorse the action of his corporal's guard of henchmen at Sturgis in the following emphatic manner:

"The Declaration of Principles adopted at Stur-  
gus is the result of a candid exchange of views  
and lengthy consultations among very many of  
the best known Spiritualists," [when he uses the  
term Spiritualist, the *Journal* editor always means  
Bundytze,] "of widely diverging opinions. With  
the letter and spirit of that declaration we have  
no hesitation in emphatically expressing our as-  
sent." [Why shouldn't he assent when it was  
made to his own order?] \* \* \* We intend to  
stand by that Declaration of Principles, and to  
use the *Journal* to the extent of its power in fos-  
tering this initial movement into a strong organi-  
zation capable of the beneficent work demanded in  
this closing quarter of the nineteenth century.  
[That settles the fate of that Declaration of Prin-  
ciple.]

That the Bundyite organ is in favor of it is more than enough to kill it dead before it fairly sees the light. The poor thing is an abortion, as complete as was the Jehovah Oshipe baby incubating scheme. It is strange what nonsense will take possession of the brains of men who are rendered imbecile by their inordinate conceit and vanity.

That the editor of the *Journal* has gone "clean and daft," over his Sturgis abortion is evident from the following specimen of stultification. He says



# WHY MAKE FISH OF ONE AND FLESH OF ANOTHER?—WILL THE EDITOR OF THE "BANNER OF LIGHT" ANSWER?

We take from the *Banner of Light*, of June 30th, the following just rebuke of the Bundyite, London, England, publication, the *Medium and Day-break*:

## "A DASTARDLY ATTACK."

"If there is one thing more than another calculated to bring sorrow to the heart of a true lover of the Spiritualistic cause, it is the spectacle of a public journal, which claims to be devoted to the exposition and defence of Spiritualism, joining with the opponents of this great truth in the hue and cry periodically raised against it by those parties interested in pandering to the pet prejudices of religious bigots, and seeming disposed to go hand and glove with the Christian antagonists of proven immortality in their wilful misrepresentations of Spiritual mediums, and their useful and martyr like service to mankind."

"Such a spectacle is presented in the *Medium and Day-break* (London, Eng.), for June 1st. The editor of that paper takes two several opportunities to sneer at the public media of that country, and to raise its voice in commendation of the soulless bigots of the Ohio Legislature whose passage of the 'Russell Bill' it heartily applauds—saying (and what arch enemy of Spiritualism can say more?): 'It would be no harm to the cause whatever if public professional mediumship were wholly suppressed.' What would the *Day-break* editor say, were the voice of legal authority in Great Britain heard to re-echo his own sentiment, substituting, however, 'public professional editors' of Spiritualist papers instead of 'public professional mediumship'? A man or woman, developed for any of the medial phases of Spiritualism, is just as worthy of being paid for his or her time and energy expended at the request of investigators, as the proprietor of the *Medium and Day-break* is of receiving the yearly subscription for his paper, which he publicly edits."

"If—as we do not believe—the exercise of professional or public mediumship has been disastrous in England, (we have only the bare assertion of the *Day-break* editor to prove it), it certainly has not been so in the United States, but on the contrary, it has been the means of providing skeptical inquirers, as well as many mourning and light-seeking hearts, with the grandest evidence of continued conscious life for man."

"Public mediumship first exercised in America, crossed the Atlantic, and has since proven to the world that Spiritualism is a power that cannot be denied nor ignored; and all the unjust insinuations which can be levelled against mediums for the presentation of its phenomena by parties who like the editor of the *Day-break*, would like to control the whole movement for the benefit of their own personal pockets, are alike unmanly and untrue."

"The remarks of the editor of the *Day-break*, which we have now under review, are a disgrace to him as a Spiritualist and a medium. He congratulates his readers that (aided, we suppose, by the ancient laws against palmistry, etc., existing in that country,) certain persons like himself have united 'practically' with other enemies of the cause, succeeded in 'suppressing' almost entirely the exhibition of public professional mediumship in England, but we would assure them all that they are mistaken, both as to their apparent present victory, and the private and pecuniary fruits they hope to reap from it. However much would be directors of mediums and spirits would desire to shut off all manifestations of spiritual power which do not come under their approval; however much they may traduce all the instrumental agents for revealing the immortality of the human soul to mankind who refuse to submit to their self-seeking demands and dictations, the cause of truth will steadily move onward; the mediums they so sorely condemn will receive constant support and strength from their invisible helpers; while the individuals who, like the *Day-break* editor, think in time to wield the sceptre of authority in the ranks of Spiritualism, regardless of the rights of mediums and spirits will find themselves passed by and self-condemned to merited oblivion."

We publish this manifestation of cheap courage on the part of the editor of the *Banner of Light*, to show the inconsistency and cowardice that has characterized his editorial course ever since the present editor of the *R.-P. Journal*, the Bundyite organ, was seated where he is through the help of an assassin's bullet. For the past six years it has been the business of the editor of the *Journal* to pursue the identical course which Mr. Colby so vigorously denounces in the above article, but hardly has he whimpered a word of protest against it. Indeed by the studied silence which he has observed towards the abominable editorial acts of the editor of the *Journal*, of the precise character of those of the *Day-break* editor, which he so justly and properly denounces, that Spiritualists everywhere had a right to conclude that he concurred with the editor of the *Journal* in his war upon public mediums, even if he had not the pluck and fairness to say so.

We trust that American Spiritualists will not misunderstand Mr. Colby's position hereafter, and will do him the justice to believe that he despises Bundyism, and the course of the Bundyite organ as cordially as we do ourselves, and attribute his silence solely to fear of the editor of the *Journal*. Mr. Colby will hardly deny that those portions of the above editorial which we have italicized were intended for the editor of the Bundyite organ and those who are in sympathy with him. So far we do not remember to have seen a word of condemnation of the Ohio Legislature against spiritual mediums, on the part of the *Journal* or any of its contributors, and therefore we may rightfully conclude that they are one and all in favor of legislative suppression of compensated mediumship. Indeed the editor of the *Journal* has lost no opportunity to commend the action taken in England to suppress professional mediumship, and to boast that it is in accord with the Bundyite methods to suppress public mediumship in America. We have openly opposed and denounced this conduct on the part of the

Bundyite organ, and have begged and implored Mr. Colby, if he did not approve of it, to come out and boldly call a halt to such proceedings. Instead of doing so, he has been content to wait until S. Burns, the mendicant editor and publisher of the *Day-break*, three thousand five hundred miles away, gives an idiotic chuckle at the progress Bundyism is making in America, he rushes then for his long since doffed armor, and begins cutting and slashing the air in the direction of his far away foe, expecting thereby to frighten the perverse American head of Bundyism in Chicago. We tell Mr. Colby that the Bundyite organ cares nothing about its wholesale insinuations. It knows how perfectly harmless they are, and has too much shrewdness to give Mr. Colby the advantage of that cowardly and unmanly method of attack. If Mr. Colby is opposed to Bundyism as it is carried out in England, and feels that it is right to name the editor and paper that is there engaged in it, let him have the courage and consistency to denounce it as directly and consistently at home. The redoubtable Mr. Pecksniff is a very poor exemplar to follow; it makes those who do it to appear disgracefully absurd."

## THE BAREFACED OUTRAGE AT STURGIS UPON SPIRITUALISM.

Those who have watched the barefaced hypocrisy that has characterized Bundyism, and all who had have anything to do with it since it was founded by the editor of the *R.-P. Journal*, have little reason to be surprised at anything proceeding from that quarter; but the last movement of those concerned in it, to figure as representative Spiritualists, reaches a height of assurance and absurdity which no one could have imagined. Briefly, what are the facts? The following announcement appeared in the *R.-P. Journal*, June 2d, and *Banner of Light*, of June 9th:

"ANNUAL MEETING AT STURGIS, MICH."

"The Harmonical Society of Sturgis, will hold its Twenty-Fourth Annual Meeting, in the Free Church, at the Village of Sturgis, on Friday, Saturday and Sunday, the 15th, 16th, and 17th days of June, 1883. Able speakers from abroad will be in attendance to address the meeting."

"Per order Com."

In the *Journal* the same notice is simply signed "J. G. Waite." Not a word is said about any National Conference, or meeting of Spiritualists at the place and on the day mentioned; indeed there is nothing in that call to show who or what the harmonical Society of Sturgis, Mich. was. Certainly not a word is said that shows that said society had anything to do with Spiritualism, whatever, or that Spiritualists were invited to attend it, or that Spiritualist speakers would address it.

In the *R.-P. Journal*, of the 9th of June the same notice precisely appears, and under it the following notice:

"National Conference of Spiritualists, at Sturgis, Mich., June 15th, 16th and 17th."

"The National Conference held at Detroit, Oct., 1882, directed their Committee to call a Conference in or near May, 1883, at such place as might be best."

"That National Conference will be held at Sturgis, Mich., at the auspicious Free Church of the Sturgis Society, June 15th, to 17th, three days. Societies of Spiritualists in all parts of the United States and Canada, are invited to send delegates, and Spiritualists are invited to attend as individuals. The best method of National organization will be discussed and arranged, and of local societies and personal effort for the sacred cause of Spiritualism. The Yearly Meeting (always large and valuable) of the the Sturgis Harmonical Association, will be held at the same time and place, each adding to the excellence of the other. The 'Elliott House' and other good hotels will take guests at one dollar per day and our friends will entertain as many as possible. Sturgis is on the Michigan Southern Railroad and the Grand Rapids and Indiana Railroad crosses it there, giving easy access from all directions."

"G. B. Stebbins, for the Committee."

This was the only announcement that the editor of the *Journal*, Giles B. Stebbins and their fellow Bundyite plotters dared or deigned to give of their plans and purposes. That it was issued in good faith and with any intention of obtaining the action of the Spiritualists of the United States in regard to the declared objects of this meeting of a Bundyite cabal, is to absurd too imagine. It was published nowhere else than in the columns of the Bundyite organ; and only there for the preposterously inadequate time of some of six days before this Bundyite clique assembled to misrepresent Spiritualists and Spiritualism by putting out what they call a Declaration of Principles in their name. Giles B. Stebbins calls Spiritualism "the sacred cause," while every act of his showed that "the sacred cause" for which he manifested so much interest, was Bundyism, which is in accord with the plot of the Bundyites to deceive Spiritualists as to their real aims and purposes. The Sturgis Scheme is manifestly the work of the editor of the *Journal* and Giles B. Stebbins and Dr. A. B. Spinney of Detroit. It seems they succeeded in beguiling the unsuspecting Dr. Watson, to give the affair some little appearance of appertaining to Spiritualism, but their cunning and Dr. Watson's simplicity will not avail to deceive anybody. It was intended to rope in Prof. Kiddle, but this attempt failed, as is shown by a letter from him published in the *Banner of Light* of June 30th, which we will in part publish in our next with some comments.

The *Banner of Light*, with its usual policy of evasion, was content to publish Cephas B. Lynn's report of the action taken at the National Conference of Bundyites (numbering less than a score

all told) held at Sturgis, but not a word to say whether it approves or disapproves of that method of misrepresenting Spiritualism and the Spiritualists of America in such a barefaced Bundyite manner. We insist that the *Banner of Light* shall not skulk behind Prof. Kiddle's outspoken letter of condemnation of the Sturgis fraud. Its editor has some opinion on the subject, and good faith, honesty and fair dealing towards the cause of Spiritualism, requires that he shall make that opinion known. We do not think that the sincere and consistent friends of Spiritualism will much longer tolerate these repeated evasions and treachery (for that is what such editorial conduct amounts to) to Spiritualism.

We want also to hear from the *Spiritual Offering*, *Psychometric Circular*, *Voice of Angels* and the other spiritual papers on this subject. We are not opposed to Spiritualists organizing, and have done and will do nothing to discourage it; but we are inflexibly opposed to all shams, in the way of clique and cabal intrigues, within the domain of Spiritualism. We know these people will not dare to attempt to defend themselves against the array of facts with which we have exposed their dishonesty. They will be content to squirm and gnash their teeth; but that will be all. They hope the lash of retribution will fall the less lightly, on account of their silence, but in that they will find their mistake."

## B. Shraff's Reply to J. F. Jeanneret.

SONORA, THOLUMNE CO., CALIFORNIA,  
June 25th, 1883.

Editor of *Mind and Matter*:

J. M. ROBERTS, Esq.:—In your issue of June 16th of *MIND AND MATTER*, I find a communication from a highly esteemed correspondent, Dr. J. F. Jeanneret, replying to an article of mine in a previous number of your fearless journal, that I feel it my duty to ask you for space to reply to it, although it is with reluctance that I do so.

Dr. J. takes issue with me that I charged Mr. Miller of the *Psychometric Circular* with defending the exploded theories and myths of popular Christianity, and the whims of a few quasi Christian Spiritualists, like Judge Nelson Cross, Prof. Kiddle, and he might have said also Dr. J., who has not outgrown yet the swaddling clothes of popular Christianity.

If Dr. J. had read the *Psychometric Circular*, he will know that I have written a number of articles for that paper on that very subject; and that Mr. Miller replied to it, but which was no reply at all, and can still do so, as he owns the paper, and is capable too, therefore does not need Dr. J. to come forward to defend, nor does he need to defend Prof. Kiddle or Judge Nelson Cross, as they are men of superior intellect and learning to defend themselves, if they have been attacked unjustly, but which was not the case nor my intention to do so; far from it. I esteem these gentlemen as highly for their sterling qualities as does Dr. J., but it is their warped ideas, their "Christian Spiritualism" against which I am battling; and as Dr. J. belongs to the "Alliance" the stronghold of Christian Spiritualism, he feels himself hurt, and therefore comes forward to defend these gentlemen as he says in justice to them, whilst in reality, it is their pet doctrine "Christian Spiritualism" which he defends.

Now, Mr. Editor, when men like Prof. Kiddle, Judge Nelson Cross, Dr. Jeanneret, and others of that Alliance, are going about the country giving lectures to thousands of hearers, further when their lectures are printed in many papers, and spread broadcast over the land and read by hundreds of thousands of thinking as well as unthinking readers, promulgating their false ideas of Spiritualism, they will show what influence they are spreading, and must also know that their teachings are open to criticism. It is too late in the day for Dr. J. to call every Spiritualist unjust and incapable of true Spiritualism, or the mission of Spiritualism a failure on those who do not subscribe to the "Christian Spiritualism of the Alliance." Dr. J. says: "For thousands of years before the advent of Modern Spiritualism has humanly struggled in the pursuit of light and truth. Has the spirit world been inactive during all that time? Has not inspiration from the celestial spheres brought to every age strong gleams of the truth which in our own age has been so gloriously demonstrated by spiritual phenomena?" etc. True every word of it.

How much more of these inspired truths would be in existence to-day, if it had not been for this very Christian Priesthood with their dupes and hirelings, who have destroyed hundreds of thousands of volumes of theses ancient inspired writings, which conflicted with the mythical Jesus and their abominable scheme of Salvation, and murdered millions upon millions of human beings, only because they differed from their ideas, of course we live in a more enlightened age when such things cannot be done, therefore think they can accomplish it by calling us unjust or hard names. As to standing up fearlessly for pure, untainted Spiritualism against the Christian Church or even against "Christian Spiritualism," I think I can claim without fear of contradiction and prove it if necessary, that I have stood for thirty years with the boldest in the field and have defended my honest convictions at all proper times, places and conditions, and held dark as well as daylight circles at my own house fully twenty-five years ago, for the demonstration of spiritual phenomena to skeptics, at which time it took some courage to do so, especially when considering I was depending on the public for a living by teaching music."

Thanking you Mr. Editor for the space allowed me in your valuable paper and only spiritual paper, I remain boldly and fearlessly, for truth and humanity.

B. SHRAFF.

A martinet of a sergeant turns up unexpectedly to call out a fatigue party. Only one soldier answers to the summons with promptness. "Confound it all to confusion!" yells the irritated officer. "What in the name of a hundred thousand devils do you mean by turning out alone, sir, when I called out the whole squad? Forty-eight hours in the black-hole! That'll teach you to be the only man to turn out!"

## Circular and Prospectus.

Circular and Prospectus of a remarkable forthcoming book, entitled "Travels and Scenes in Foreign Lands," by the late Alexander Smythe, author of the "Life of Jesus of Nazareth," which met with a rapid sale a few years ago.

The above prospectus is a continuation of the entire life of that distinguished personage, embracing his ten years' travels in far distant countries; as Egypt, Persia, Arabia, India, and other lands. Coming as it does from so rarely gifted an author and writer, whose descriptive powers of scenes presented to his mental vision, have no parallel in the annals of published history of the world. The work bids fair, if given to the world, to eclipse any book of travels ever given to the public, and cannot fail to meet with as ready sales as the former book everywhere. The manuscript work is now being revised and prepared by the undersigned for the press at as early a day as practicable. The book will comprise from four to five hundred pages.

The mechanical execution will be in most modern style, on fine tinted paper, clear new type, and elegantly bound. The retail price not to exceed two dollars. No agents will be employed to enhance the cost. The publisher is desirous to give the book to the public at the most reasonable rate. Only one edition will be given. The number of copies will be equal to the demand in orders for the book to guarantee the cost of publishing.

Therefore, wherever this Circular and Prospectus is presented, we respectfully solicit your name address, plainly written on a postal card, and the book, when completed, will be mailed to you, postpaid, any where in the United States at the price, when instructions will accompany the book how to remit. Persons receiving several copies of this circular will confer a favor by distributing them among their friends.

JOHN MACAMY WASSON,

Richmond, Indiana.

P. S.—A closing scene may be added as an appendix: "A Story of the Golden Bracelet," a key that will unlock a secret worth twice the profit of the book.

NOTICE.—Information wanted of Geo. W. Duren, who left Lowell, Mass., for California; about 18 years ago. Any information thankfully received. Address Mrs. Sarah Taylor, Barneston, Chester county, Pa.

A. W. S. ROTHENBERG, physical and materializing medium, will be in Brooklyn till July 15th, after which time he will attend camp meetings. Any parties desiring his services can address him at Brooklyn till July 15th.

Mrs. H. S. LARK began her second engagement the Liberals of Salem, Ohio, June 3d. She will with the Independent Church at Alliance, and with speak at the Michigan State Convention in August. Permanent address, Salem, Columbiana Co., Ohio.

P. P. Mellen, Rock Elm, Wis., writes: "I can not do without *MIND AND MATTER*, so please find one dollar to apply on my subscription. The communications of ancient spirits through Alfred James, which I find in each paper, are to me worth more than the price of a year's subscription. Yours for the spirit light."

Two Austin ladies were conversing about matters and things in general when one of them, Mrs. Stuckup, asked, "Haven't you got a brother in New Orleans who is a criminal lawyer?" "Yes," he practices law, but he never defends any criminals unless they belong to the first families. He has to be satisfied with their social status before he will consent to take their cases."

An old colored man, with his legs twisted about like corkscrews from rheumatism, and also partly paralyzed, sits on the steps of the Austin courthouse and soliloquies. "You must have a pretty hard time of it, uncle," remarked a sympathetic stranger, handing him a nickel. "Yes boss, dat's a fact. Dar's six ob us in de family, and I se de only one able to get about and earn a libin'."

A young lady in one of our rural districts was escorted home from an evening party not long since by a young man to whom she was not particularly partial. On taking leave he remarked, "I guess I'll come and see you again next Sunday night." "Well, Jim," replied the lady, "you can come as a friend, but not as a fellow." Report says that Jim did not go either way.

## Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. George Young, a highly respectable citizen of Albion, Calhoun Co., Mich. The following is what Mr. Young says:

For many years I was stricken with disease of so serious a character that I could not walk or stand. I was reduced in flesh from 180 to 100 pounds. The local physicians called my complaint liver, heart and kidney disease, in fact all manner of disease, but after I had paid a great deal of money they said I must die, and that very soon. Just at this time one of Dr. Dobson's circulars fell into my hands, (I was no believer in Spiritualism,) but I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called Spiritual magnetized remedies. I commenced to take them and in a very short time I commenced to improve, and to-day I am as healthy a man as there is in Michigan and can do as hard a days work, and I know that Dr. Dobson cured me. I took four months of his treatment, two months after I was well and it has nearly if not quite made me a Spiritualist. Since I got well, Doctor Dobson has been here to see me, and I attended one of his slate writing seances, which to me was wonderful. My cure made an excitement in our town, and by its means Doctor Dobson has had over one hundred patients here and has been successful in curing or greatly benefiting nearly every one. Myself and wife will never tire in doing everything we can to induce the sick to walk to Dr. A. B. Dobson, of Maquoketa, Iowa for assistance, the man that saved me from a premature grave. It is nearly a year since he cured me. It is through him and his Spirit Band of Doctors that I am alive.

GEORGE YOUNG,  
Albion, Calhoun Co., Mich.



[Continued from the Eighth Page.]

the supposed birth of Christ, by more than two hundred years; nothing is more probable than that some devout and pious Greek missionary, or missionaries, found it, and destroyed it prior to the sixth century. Indeed it seems impossible not to infer that the word *trinity* was contained in the obliterated sentence or sentences, from the fact that the last sentence of the inscription, which names the three divinities to whom sacrifices were offered without applying that term, has been permitted to remain.

That the religion of the Ethiopians was pantheistic is unquestionably true, as are all religions, the Christian included if traced to their primitive source, and their esoteric meaning understood.

We now come to a statement of the spirit of Facildas, which, if true, shows, as nothing else could, the vast progress that had been made at a most remote period by the Ethiopians. We allude to his statement that they used the figures of monkeys to illustrate the development theory of the origination of species. This is a point that may yet be confirmed, as, if it be a fact, there must be some proof of it still existing upon the ruined monuments of that most interesting portion of the earth. In the temple of Ipsamboul there seems to be some confirmation of this statement from the fact that there are a series of figures of monkeys used for that or some other purpose in the great temple of Ipsamboul in Nubia. In Mrs. Romer's work, "A Pilgrimage to the Temples and Tombs of Egypt, Nubia and Palestine, in 1845-46, at page 209, in describing that temple, she says:

"On the top of the door there is a figure of Osiris twenty feet high, with some hieroglyphical bas-reliefs of the same dimensions; and the facade of the temple is surmounted by a cornice and frieze covered with hieroglyphics, over which is a row of sculptured monkeys sitting down, which, compared with the colossal beneath them, appear little larger than frogs—they however measure eight feet in height, and six feet across the shoulders."

It is true there is no mention of any distinction as to the condition of the caudal appendages of those monkeys, but that there should be a row of them represented in the great cave temple of Ipsamboul, shows that they had some special significance, and were not there simply as matter of ornament. The monkey was not among the sacred animals of the Egyptians, although the Cynocephalus, or dog-faced Baboon was. It is, however, a sacred animal in India and Japan, and we therefore infer, as it is found in an Egyptian temple, it was borrowed from the ancient people of Ethiopia, from whom they derived their sciences, arts and religions. It is no accidental mention by the spirit, but one of especial design, and one that is unlimited in its suggestiveness. But a short time since, the proud English nation paid its highest honors to the mortal remains of Darwin, the great champion, if not the supposed discoverer, of the laws governing the origination of species among organized beings. It would seem, as a spirit, he has, through the spirit of Facildas, the Negus of Abyssinia, sought to make known the astonishing fact that the ancient Ethiopian scientists and philosophers had by unknown thousands of years anticipated the scientific theory that has immortalized him. We do not feel that our readers will begrudge us the time and space we have devoted to this hasty criticism of that startling revelation of ancient affairs. We will now give the hardly less valuable revelation of Father Amiot.

FATHER AMIOT.

(A French Jesuit.)

Wild Cat, the Indian control of the medium, said: "The next one to control is Father Amiot. He died in 1794, in Pekin China. He was a Jesuit, but I know he will tell the truth here to-day, because it is to his interest to do so." The spirit then took control of the medium and said:

A Jesuit, sir, has very little right to come into your sanctum. [Certainly he has. You are very welcome.] I must of necessity come here to-day. [We are very happy to have you come.] At the time I left Europe for China, I was led to think the devil had put his servants in the livery of heaven. No man can to-day visit Canton, Hong Kong, Pekin, and other parts of China, and not discover that the further he can get away from the contaminating influences of Christianity, the more he will find that the Buddhistic doctrines and sacred observances are identical with those of Christianity, even to the eucharist. This much I discovered, and I said: "The servants of God have given the devil power to duplicate their service here on earth." But, as a spirit, it is my duty to come here and say, that Christianity owes its origin to Buddhism. It is useless for such pseudo-philosophers as William Emmette Coleman to try to make it appear that Buddhism did not exist until six hundred years after the Christian era. There is a time coming, and mark my words well, when this thing called Christianity will not stand before unbiased thought and reason. There are no Jehovahs—no creators—on the other side of life. The development of matter is one thing and the force of spirit or life is another. They are distinct. The expression of life in matter is an effect of spirit on matter. They are governed by some undiscovered law, by which their amalgamation must produce expression in organization. Buddhism, as far as I have learned of it as a spirit, or as a mortal, started out with the idea of one central power, giving life. All religions, so far as I know as a spirit, are incorrect in one thing. They are all deistic. I have met spirits whose life on earth dates back all the way from the present time to eighty or ninety million years ago, who knew nothing but the central force of life as the cause of all things. These naturally diverged in their beliefs. Some finding that by asking particular benefits of one god, they have gained more from that god than any other, they

adopted him; and this praying to these different gods has caused the divisions among men that you see. He who confuses or conceals all truth, and seeks to tear up its very foundations, is considered the grandest result of human progress; yet he is a miserable failure. I mean the Pope. I would not say this to-day, could I longer withhold it. Ques. You have spoken of William Emmette Coleman. How do you know what he is doing? Ans. I see the actions of the spirits about those with whom he is associated in his work. It is by the influence of spirits hostile to the truth that they write the nonsense they do. Ques. Are those spirits Jesuits? Ans. They embrace all classes of spirits who want to prevent the truth from becoming known; and they concentrate their power around such persons as they can use. Ques. Is the *R.-P. Journal* being influenced by them? Ans. It is. Spiritualism tends to destroy all religions, and knowing this, they seek to arrest it; but the people have grown so intelligent that they know they cannot do this; and therefore they seek to break the force of their discomfiture.

[We translate the following account of Father Amiot from the Biographie Universelle.—En.]

"Father Amiot, a French Jesuit, of the mission to Pekin, was born at Toulon, in 1718. The last thirty years of the past century were those in which our knowledge respecting China has made the greatest progress. The missionaries within that period were zealous in replying to very many questions that were addressed to them from Europe. Among those who distinguished themselves, in that respect, was Father Amiot, and it is to him that we owe the most exact and the most extended accounts of the antiquities, history, language and arts of the Chinese. This Jesuit arrived at Macao in 1750, and at Pekin, where he was soon called by the orders of the emperor, on the 22d of August 1751. He remained at that capital until his death, in 1784. Besides the zeal which had led him to China, he bore with him a knowledge of all the physical and mathematical sciences, a talent for music, a just mind, a happy memory and an indefatigable ardor for labor. A persevering study soon rendered him familiar with the Chinese and Tartar languages, and, furnished with this double key he obtained from ancient and modern books, sound and true ideas of the history, the sciences, and of the whole literature of China. The fruits of so many studies and labors have been gathered by France, where Father Amiot did not cease to send either their works or a great number of memoirs."

It was the spirit of this learned and laborious Christian priest who returns to testify positively to the fact that the Buddhistic doctrines and observances of China, were in the last century identical with the religious doctrines and observances of the Roman Catholic Christian Church. No one was more competent than himself, he having resided in China for forty-three years, to judge of this identity of the Buddhistic religion with Christianity. With that strange perversion of reason which is an unavoidable result of religious enslavement, this otherwise able and intelligent man was content to conclude that, "the Servants of God had given the devil the power to duplicate their services on earth," a conclusion that a child of five years old would know better than to adopt. As a spirit he is forced to admit that Christianity owes its origin to Buddhism; and that a time is approaching when it will be rejected by mankind.

The spirit repudiates all deistical ideas, as inconsistent with the laws of life and the organization of matter. In this he takes a position with the most advanced thinkers of the present age. He tells us he was led to that conclusion by his intercourse with spirits of vast antiquity. The spirit seems to have gotten bravely over his subservency to the papacy, when he pronounces that institution a miserable failure. We venture to say the utterance of that truth was the signal for his spirit emancipation. Surely time is fast making an end of the mummeries of priestcraft, and the slavish fears of its victims. Stand firm ye friends of mental freedom and human rights, and you will ere long see the reign of enlightened freedom.

#### EDITORIAL BRIEFS.

MEDIUMS' meeting 433 W. Madison street, Chicago; Sundays 3 P. M.

SPIRITUAL CIRCLES in Camden every Monday, Wednesday and Friday evening at 8 o'clock. 575 Bridge Avenue, above Broadway, Camden, N. J. Admission, 15 cents. Sitting daily. MIND AND MATTER on sale.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

MRS. S. E. BROWNE, trance and test medium. Phenomenal seance Thursdays and Sundays at 8 P. M. Private sittings daily at 687 W. Madison street, N. E. corner Wood street, Chicago, Ill.

JAY CHAAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

FRANK T. RIPLEY informs us that he would like engagements to speak and give tests, on his way East. He can be addressed at Delphi, Ind., care of Dr. Beck.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MRS. ELLEN M. BOLLES, has taken rooms at City Hotel, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

HON. WARREN CHASE will lecture in Boston, July 8. (Notice of place will be given by Dr. H. B. Storer.) The rest of July and part of August he will be at the Camp-grounds at Cape Cod and Onset Bay, Mass., and Eden, Maine.

A FRIEND in Norristown sends five dollars to Alfred James as an evidence of his or her appreciation of the value of the communications coming through his organization. No name was given, but we feel like making the donation public, as it shows conclusively that many people are interested in these communications who are not yet ready to be identified by name in the work. May the interest increase.

MRS. M. E. WILLIAMS, the wonderful form materializing medium from New York City, will be at the opening of the Cassadaga Lily Dale Camp meeting, and will go from thence to Lake Pleasant. A party of friends will accompany her who have held weekly converse with their dear departed loved ones, but who never before enjoyed the influence of a Spiritual camp meeting.

K. G. M., Agent.

New York, June 30, 1883.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3ct. stamps to insure reply. Notice will be given where office is located in Boston.

MRS. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, 111 Oliver Avenue, Yonkers, N. Y.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

MIND AND MATTER is on sale at Mrs. Connelly's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are resumed it can be obtained at the Hall as usual.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

FOR SALE.—A cottage at Lake Pleasant—most eligible site on the ground—substantially built—excellent rooms—with view of rostrum and music stand. To be sold at once. No one need apply except those meaning business. Enclose two 3-cent stamps for reply, and address for one month, W. L. Jack, M. D., Box 1241 Haverhill, Mass.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

#### In Memoriam.

Passed to spirit life, Mrs. Jesse M. Ellis, 332 Decatur street, Atlanta, Ga., at 4 o'clock, Thursday, June 28th, 1883.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th. for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

#### Fifth Annual Camp Meeting.

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, to be held at Flint, August 17 to 27, 1883.

The Executive Board of the State Association take pleasure in announcing that the arrangements for the Fifth Annual Camp Meeting, to be held as above, are in a satisfactory stage of progress.

Among the speakers already engaged from outside the State, are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. S. Lake, formerly of California, but now working in Ohio. Mr. Bradford was formerly a Presbyterian minister, but has grown clear out of his creed and his clerical robes, and is now a representative Spiritualist and Liberalist. Mrs. Lake is one of the most gifted female speakers on the Spiritual and Liberal rostrum.

Mrs. Margaret Fox Kane, the only survivor of the original Fox family, is engaged to attend the meeting, and, in addition to her mediumistic gifts, will tell the people the story of Hydesville in 1849, in which she was one of the principal actors—a story and a place that are at once classic, legendary and historical, and we may add sacred, with all who recognize the essential truths of Spiritualism.

Mrs. Olie Child Denslow, whose voice has heretofore been heard so acceptably at our gatherings, is engaged to sing.

The local feeling at Flint is unanimous and earnest in favor of making the coming meeting a success beyond any of its predecessors, and the Secretary's correspondence shows a similar feeling throughout the State.

David Turbush, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all financial details.

Fuller and further announcement will be made in due season.

By order of the Executive Board:

W. J. CRONK, President.

S. B. MCCracken, Secretary.

Flint, June 30, 1883.

#### A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

Address, J. W. WALKER, Franklinton, N. C.

#### Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alternative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.  
" Maria Bayley, Yardleyville, Pa.  
" Kate Bayley, Ocean City, N. J.  
" Joseph Willard, 1620 South St., Philad.  
" Cordelia Myers, 1702 Brown St., Philad.  
" L. J. Walters, 732 Parrish St., Philad.  
" Mary Ellen Van Kirk, 1702 Brown St.  
" Ann Heasley, 937 Buttonwood, Philad.  
" Mr. Sam'l Bayley, 2721 Cambridge St., Phila.  
" Mr. J. Willard, 1620 South St., Philad.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

#### PRIVATE HOSPITAL.

1044 N. FRONT ST., PHILADELPHIA, PA.

Adults and Children received for treatment of the Brain, Nervous System, Throat, Heart, Lungs, Kidneys, Blood, Scrofula, Skin, Ulcers, Tumors, Consumption, Cancer, Dropsy, Eye and Ear; Diseases of Women and Children. The above cases treated specially, with Board and Nursing, if desired. Desirable Nurses for all classes of patients can be obtained at the office. Every variety of disease treated and patients visited in all parts of the city, or at a distance, if required. Give name, age, sex, and color; full history and condition of case and of bowels; also occupation and lock of hair, together with hand-writing of patient, if possible.

Remedies sent by mail to all parts, for from \$6.00 to \$30.00 per month.

Hospital accommodations from \$15.00 to \$30.00 per week. Send with communication \$1.00, or there will be no answer.

Address, C. S. BATES, M. D., 6-30 1044 N. Front St., Philadelphia, Pa.







## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 18th, M. S. 36.

FACILIDAS.

(Negus or King of Abyssinia.)

I GREET YOU, SIR:—I reached the height of my time in 1642. I had to deal with the Jesuits of my time. They attempted to force their religion upon my people. I was Negus of Abyssinia in 1642. I want you to notice particularly that the Adulian inscription was found within the borders of Abyssinia. We were not worshippers of the Jehovah of the Jews, nor of the Osiris of the Egyptians, but were a characteristic and distinct people. We used the same religious forms that are used by the Brahmins of India, but did not partake of their religion.

The pyramids were built in the way they are, to mark the point in the heavens of the sun's greatest elevation in his annual rout, after reaching which it began to descend. I want you, if you can, to get some of the timeserving archaeologists of your time to examine the ruins of Chendi, in Sennaar, and compare the ruins that remain there, and the symbols thereon inscribed, with the pyramids of Egypt, Boro Bodo, Mexico, Central America and South America. If they will make that examination they will find, that most all of the past and present religions were derived from that portion of Sennaar that is in the neighborhood of Chendi. I challenge them, one and all, to successfully question what I have stated. People do not want to have the truth known. They want something else that accords with their ideas, as you have yourself said. Ques. What was the nature of the Adulian inscription? Ans. The language of it, as it was understood by me, meant that a great king of our country proclaimed a trinity which was immaculately great, that all people must be subordinate to. Ques. Who was that king? Ans. His name commenced with an A. Ques. Was it Aezanes? Ans. That was his name. All names had great significance, and the names of the most powerful generally began with the letter A, that symbol representing the first one. It also denoted the great developing forces in nature, to the artless people of ancient times. Was there any trace of the teachings of Apollonius of Tyana in Abyssinia? Ans. There was no trace of his having travelled over that country, so far as I know. He might have passed through the country, but he could have left no lasting impression behind him. Most of the people inclined to pantheism or nature worship. It was for that reason they got me to drive the Christians out of their country. They were teaching doctrines that were in conflict with what the Abyssinians believed.

One of the most marked things to be observed in Abyssinian architecture is this; the use of the figures of monkeys, to represent the development theory of the origination of species. You will find in the representation of the earliest age, a monkey with his tail curled upon his back, and as age after age succeeded, the tail of the monkey was represented as shorter and shorter, until there was only a stub; and in the latest age of development, the tail was represented as altogether gone, thus by thousands of years anticipating the Darwinian theory. Ques. Have you met Darwin in spirit life? Ans. I have, and it was in conversation with him that I learned the significance of the architectural record I have spoken of. I was myself not very well informed, and have learned much as a spirit. Ques. What was the rank you held? Ans. I was negus or king, and as such drove the Christians out of the country, when I reigned in peace. A particular friend of mine in spirit life will follow me, Father Amiot, a French Jesuit. My name was Facilidas.

[The only reference we can find to Facilidas, is in the article "Abyssinia" in the Encyclopedia Britannica. It says:

"Towards the close of the 15th century the Portuguese missions into Abyssinia commenced. A belief had long prevailed in Europe of the existence of a Christian kingdom in the far East, whose monarch was known as Prester John, and various expeditions had been sent in quest of it. Among others who had engaged in this search was Pedro de Covilham, who arrived in Abyssinia in 1490, and believing that he had at length reached the far-famed kingdom, presented the Negus, or emperor of the country, a letter from his master, the king of Portugal, addressed to Prester John. Covilham remained in the country, but in 1507, an Armenian named Matthew was sent by the Negus to the king of Portugal, to request his aid against the Turks. In 1520, a Portuguese fleet, with Matthew on board, entered the Red Sea in compliance with this request, and an embassy from the fleet visited the country of the Negus, and remained there for about six years. One of this embassy was Father Alvarez, from whom we have the earliest and not the least interesting account of the country. Between 1528 and 1540, armies of Mohammedans, under the renowned general Mohammed Gragn, entered Abyssinia from the low country, and overran the kingdom, obliging the emperor to take refuge in the mountain fastnesses. In this extremity recourse was again had to the Portuguese, and Bermudez, who had remained in the country after the departure of the embassy, was ordained successor to the Abuna, and sent on this mission. In consequence, a Portuguese fleet, under the command of Stephen de Gama, was sent from India and arrived at Massowah. A force of 400 musqueteers, under the command of Christopher de Gama, younger brother of the admiral, marched into the interior, and being joined by native troops were at first successful against the Turks, but were subsequently defeated, and their commander taken prisoner and put to death. Soon afterwards, however, Mohammed Gragn was shot in an engagement, and his forces totally routed. After this, quarrels arose between the Negus and the Catholic primate Bermudez, who wished the former publicly to profess himself a convert to Rome. This the Negus refused to do, and at length Bermudez was obliged to make his way out of the country. The Jesuits who had accompanied or followed Bermudez into Abyssinia, and fixed their headquarters at Fremona, were oppressed and neglected, but not actually expelled. In the beginning of the following century Father Paez arrived at Fremona, a man of great tact and judgment, who soon rose into high favor at court and gained over the emperor to his faith. He directed the erection of churches, palaces, and bridges in different parts of the country, and carried out many useful works. His successor Mendez, was a man of much less conciliatory manners, and the feelings of the people became more strongly excited against the intruders, till at length, on the death of the Negus, and the accession of his son Facilidas in 1638, they were all sent out of the country, after having had a footing there for nearly a century and a half. The French physician Poncet, who went there in 1698, was the only European that afterwards visited the country before Bruce in 1769."

It thus appears that the statement of the spirit of Facilidas, so far as it can be historically tested, is essentially correct. What he says in relation to the great antiquity of the ruined remains of the early civilization of Ethiopia, is equally confirmed. In the article "Nubia" in the Encyclopedia Britannica, we find the following account of the antiquities of that country, which includes Chendi and Sennaar.

"The first architectural attempt in Nubia probably was the improvement of some hole or cave in the rock; or even if the country possessed no natural caves for imitation by a people possessing the troglodyte habits natural to the inhabitants of a burning climate, the mountains themselves would afford facilities for constructing durable habitations. After having got possession of a hole or cave, the next step of these primitive architects would probably be to extend the excavation to form several chambers separated by the native rock, and when a compartment of large dimensions was designed, to have square pillars for the support of the roof. In the course of time the outer front, with the inner walls and pillars, would receive decorations derived from imitations of the natural forms of the country, and subjects connected with the historical remembrances or religious creed of the nation. We see abundant evidence in the rock temples of Nubia to convince us that the order of progression and improvement here indicated was that actually followed in their gradual enlargement and decoration; yet a prodigious period must have elapsed between the rudest excavation in the rock, such as Derr appears to have been in its primitive state, and the highly finished structures of Ebsamboul. In fact, 'antiquity appears to have begun' long after these primeval architects had commenced their troglodyte labors. But in surveying the wonders which crowd the bank of the Nile from Meroe to Memphis, our minds become insensibly impressed with the reflection, that the wealth, power and genius which produced them have entirely passed away; that, if new worlds have arisen, and new races been discovered, 'we have lost old nations; and that, in the lapse of ages, empires themselves vanish, like the baseless fabric of a vision, leaving scarcely a wreck or trace behind. The contrast between what now is and what once must have been in Ethiopia and in Egypt, is indeed most striking; nor is it to pass, even in thought, through the various scenes of conquest and desolation which must have conspired to produce the effects we contemplate. History sheds no light on events and characters which the lapse of 3000 years has covered with impenetrable obscurity; and whilst groping our way amidst temples dedicated to gods, and structures raised in honor of heroes, whose names sound like voices from the dead, we content ourselves with the conclusion, which all the monuments impress upon us, that long before the dawn of history there had existed in that singular region a great people, whose architectural monuments have outlasted their learning, their philosophy, and almost even their name."

We do not know who the author of that article is, nor the sources of his information; but all he says is fully warranted by the testimony of travellers and historians. We have, however, other testimony equally strong, sustained by recorded facts that goes very far towards demonstrating the truth of the whole communication. The Rev. Michael Russell; L. L. D., in the introduction to his "Nubia and Abyssinia, Comprehending their Civil History, Antiquities, Arts, Religion, Literature, and Natural History (Harper and Brothers, 1840), says:

"Egypt, from its vicinity to the Mediterranean, as also to the great thoroughfare which connects Asia with Europe, was comparatively well known to the historians of Greece. An intercourse was long maintained between the philosophers of that country and the priesthood of the Nile, which has proved the medium of much valuable information respecting the early kingdoms of Thebes and Memphis. But the difficulty of penetrating into Western Ethiopia checked at once the ardor of ambition and the enterprise of science. Neither the arms of Cambyzes nor the curiosity of Pythagoras could find a path into the regions of the Bahr el Abiad (the Blue Nile), so as to lay open the wonders of Meroe, or reveal to Europe the mysteries of its learning, its science, and its religious faith."

There is little doubt, however, that the treasures of knowledge, like the fertilizing current of the Nile, have descended the valley which, beginning with Sennaar, terminates at Alexandria; and, moreover, that the progress of civilization must originally have taken the same direction, moving from the south towards the north. The ancient historians are unanimous in the opinion that the City of a Hundred Gates (Thebes) owed its foundation to a people who dwelt above the Cataracts; and that at a more recent period, when Lower Egypt began to possess a rich soil fitted for all the purposes of agriculture, and to prove itself equal to the maintenance of a large population, the principal seat of government was removed to Memphis. \* \* \*

"To account for the facts just stated, we must suppose that the stream of emigration which, issuing from the mouths of the Euphrates, pursued its course both eastward and westward along the coast of Asia, had at an early age reached the Straits of Bab el Mandeb. The adventurers, instead of proceeding up the Red Sea, which is remarkable for its dangerous navigation, appear to have made their way into Abyssinia by some of those mountain passes that still connect the Arabian Gulf with the higher valleys of the Nile. There is indeed the best reason to believe that those lateral defiles which form the line of communication between the sea and the great rivers of Ethiopia, witnessed the earliest expeditions from the East; consisting of those daring spirits who, in the pursuit of commerce, or in search of more fertile lands, or of hills enriched with gold,

pushed their discoveries into Habesh (Abyssinia), Nubia and Sennaar."

"The most obvious confirmation of the opinion now stated, may be drawn from the striking resemblance which is known to subsist between the usages, the superstitions, the arts, and the mythology of the ancient inhabitants of Western India and those of the first settlers on the Upper Nile. The sanctuaries of Nubia, for example, exhibit the same features, whether as to the style of architecture or the forms of worship which must have been practiced in them, with the similar temples that have been recently examined in the neighborhood of Bombay. In both cases they consist of vast excavations hewn out in the solid body of a hill or mountain, and are decorated with huge figures, which shadow forth the same powers of nature, or serve as emblems to denote the same qualities in the subordinate divinities which were imagined to preside over the material universe."

"We have elsewhere mentioned, as a proof of this hypothesis, the very remarkable fact, that the Sepoys who joined the British army in Egypt, imagined that they found their own temples in the ruins of Dendera, and were greatly incensed at the natives for neglecting the ancient deities whose statues are still preserved. So strongly, indeed, were they themselves impressed with this identity, that they proceeded to perform their devotions with all the ceremonies practiced in their native land. There is resemblance too in the minor instruments of their superstition—the lotus, the lingam, and the serpent—which can hardly be regarded as accidental. But it is, no doubt, in the immense extent, the gigantic plan, the vast conception, which appear in all their sacred buildings, that we most readily discover the influence of the same lofty genius, and the endeavor to accomplish the same mighty object. The excavated temple of Guerfeh Hassan, for example, reminds every traveller of the cave of Elephanta. The resemblance, indeed, is singularly striking, as are in fact all the leading principles of Nubian architecture, to that of the Hindus. They differ only in those details of the decorative parts which trifling points of variation in their religious creeds seem to have suggested; but many even of the rites and emblems are precisely the same, especially those of the temples dedicated to Iswara, the Indian Bacchus. In either country, the hardest granite mountains have been cut down into the resemblance of splendid buildings, the fronts of which are adorned with sculpture. In both, also, large masses of rock have been excavated into hollow chambers, whose sides are decorated with columns and statues carved out of the same stone, or lifted up into the air in the form of obelisks and pillars. By whom and by what means these wonderful efforts have been accomplished is a mystery sunk too deep in the abyss of time ever to be clearly revealed. But we need only compare the monolithic temples of Nubia with those of Mahabali-poor, the excavations of Guerfeh Hassan with those of Elephanta, and the grottoes of Hadjur Siliail with the caverns of Ellora, to be convinced that these sacred monuments of ancient days derived their origin from the same source."

The Rev. Dr. Russell, as will be seen, follows the general current of Christian speculation as to the greater antiquity of Indian civilization, as compared with that of the valley of the Nile. This favorite Christian theory, in the light of these spirit disclosures, must succumb to the fact that the oldest civilization of which we have any traditional or monumental trace, was in the valleys of the Upper Nile and especially the valley of the Blue Nile, and not in Asia at all. Be this as it may, the declarations of Facilidas are singularly supported by all the points conceded by Dr. Russell.

In relation to what the spirit states as to the purpose and the antiquity of the pyramids of Sennaar on the Upper Nile we will quote Dr. Russell further. At page 42, he says:

"Upon inspecting a map of Nubia, it will be observed, that at a point near Old Dongola the river turns towards the northeast, and gives an insular form to a large extent of land distinguished as the province or kingdom of Merawe. In this tract there are some magnificent monuments near the spot which is supposed to have contained the ancient capital. For example, there are the remains of seven temples of which the largest is 450 ft. long (almost equal to St. Paul's) by 150 broad. This edifice is, generally speaking, in a very ruined state; and some of the materials are in so confused and shattered a position as to indicate that they had been broken down and unskillfully replaced. The other temples are of much smaller dimensions, but several of them more perfectly preserved; and in two, most of the chambers are excavated in the solid rock. This is part of a lofty eminence, called Gabel el Berkal, or the Holy Mountain; along the foot of which all the monuments are erected. 'There are also seventeen pyramids, while at El Bellal, seven miles further up the river, there is a more numerous and lofty range of these structures, none of which, however, rival those of Memphis. A general character of ruin pervades the whole, and some, indeed, are reduced to masses of mere rubbish; a state which seems partly owing to the friable nature of the sandstone used by the architects. The sculptures and ornaments which can still be traced, bear marks of very different periods of art; some being extremely rude and others nearly as perfect as any in the palaces of Egypt."

Referring to Gau's Antiquities of Nubia," Dr. Russell says:

"Gau holds to the opinion that the monuments of Hindoostan are later in their origin than those of Nubia; and we may remark, as in some degree confirmative of this notion, that one of the figures in the cave of Elephanta is described by Mr. Erskine as having thick lips, and bearing in other respects a resemblance to an African countenance."

This opinion of Gau is certainly correct, however unpalatable it may be to those who groundlessly adhere to the theory that Asia was the scene of the most ancient civilization of which we have any trace.

As we regard the claim of Facilidas that the pyramids of Ethiopia are the oldest in the world, as of great moment in determining the source of all succeeding civilizations, we will quote further

in relation to them. At page 170 Dr. Russell says:

"Eastward of Assour is what has been called the great churchyard of pyramids, the existence of which likewise tends to prove that there was at one period a considerable city in the neighborhood. It is impossible to behold the number of these monuments without astonishment: eighty are mentioned in the plan of Cailliaud; but the precise amount cannot be ascertained, as the ruins of many are indistinct. They are divided into three sections, one of which is due east from the assumed situation of Meroe, while the two others are a league from the river, one north and the other south. The northern group is at once the most extensive and best preserved. They certainly appear small compared with the structures of a similar kind in Middle Egypt, the height of the largest not being more than eighty feet; but viewed in reference to number they are much more wonderful."

"Like those at Sakhara, these pyramids are formed of granite; and hence the decay into which they have fallen must suggest a very remote period as the time when the people, to whom they owe their foundation, enjoyed the power and wealth which such monuments imply. \* \*

"M. Heeren is of opinion that pyramid architecture was native in Ethiopia from the earliest ages; and also that, if we compare this style of building with the similar one adopted in Egypt, we shall have another proof of what we have elsewhere attempted to establish, that what had its rise in the former country was perfected in the latter."

Not only was the opinion of Heeren consistent with the facts that showed that the pyramids of Ethiopia were native to that country; but he might have carried it much further and have been equally correct. He might have said, with equal reason, that the pyramidal structure was indigenous to no other country in the world. In view of the facts set forth as well as many others that could be adduced, we feel warranted in claiming that that portion of the communication relating to the pyramids of Ethiopia, Egypt, Java, and North and South America, and their attendant civilizations, is correct, and we will now pass to other equally interesting and suggestive portions of it.

What Facilidas says in relation to the Adulian inscription is strikingly in accord with all human probability. The throne and accompanying tablet undoubtedly related to an Abyssinian, and not to an Egyptian king, as has been erroneously supposed from Cosmas's version of the first part of the inscription. Finding that it was in the Greek language, and not in the Gheez, he naturally inferred it related to a Greek conqueror, and not knowing that Aezanes, king of Axum, was a Greek, and not an Abyssinian, he conjectured that the inscription related to one of the Ptolemies of Egypt. But by the discovery by Sir Henry Salt of a similar Greek inscription at Axum, that related to king Aezanes of that country, the true character of the Adulian inscription is established beyond all question. Aezanes was an Asiatic, not an Egyptian Greek, who, having traversed Arabia after making extensive Asiatic conquests, crossed the Red Sea, invaded and subdued Ethiopia, with its numerous tribes and peoples, returned to Adulis where he collected his armies from Asia as well as Africa, and paid divine honors to the Grecian Gods, Jupiter, Neptune, Mars, Hercules and Mercury, and commemorated the event by the inscription on the white marble throne which he there erected and dedicated to Mars, the god of war, from whom he claimed to have descended. That there has been no historical trace of this Greek conqueror preserved, other than that which is found in the inscription at Axum, is mainly owing no doubt to the wholesale destruction of historical works which the establishing of the Christian theological fraud rendered a necessity. But the most significant fact connected with the discovery of the Adulian inscription by Cosmas Indicopleustes, was found in the designed obliteration of a part of that inscription. No attempted explanation by archaeologists or critics, why that obliteration was performed, or what was the subject matter of that portion of the inscription which had been destroyed has ever been made. Facilidas makes a statement that throws a flood of light upon that point, even if it does not perfectly explain both of these carefully avoided points. He says, speaking of the inscription as a whole: "The language of it, as it was understood by me, meant that a great king of our country, proclaimed a Trinity, which was immaculately great, that all people must be subordinate to." It was undoubtedly the portion of the inscription which declared that immaculate trinity, that was destroyed. Indeed, there is an indirect declaration of such a trinity in the closing sentence of the inscription which is translated as follows: "I have set down at Adulis, where I have offered a sacrifice to Jupiter, to Neptune, and to Mars, and having united all my armies at this place, I have consecrated this throne to Mars, in the twenty-seventh year of my reign." Whether this immaculate trinity proclaimed were Jupiter, Neptune and Mars, or some other heathen gods, we need not undertake to decide; but it is very evident that Aezanes, king of Axum, did set down at Adulis, and made sacrifices to the three Greek divinities named. We have a right to infer that there was some inscribed declaration in that obliterated portion of the inscription, (which, by the way, was in the middle of it), that was obnoxious to the vandals who destroyed it. If it was a heathen inscription declaring an immaculate supreme trinity, which was supposed to ante-date the Christian era, or

[Continued on the Sixth Page.]